Chapter I, A.

Descriptive.

Fever.

amount of quinine was distributed: it was of much benefit and reduced the fever as a rule, but it was quite impossible to reach the great majority of sick. People are ready to ask for and take quinine, if they can get it on the spot; sometimes they are unable, and often unwilling, to go any distance to get it. They recognize its efficacy, but until it is brought to their doors the medicine will not become universal. The plan which has been adopted in Bengal should be watched as if efficacious there, its introduction into this province might be advisable.

What is required, is that doses of quinine should be obtainable in the village on payment, the doses should contain white quinine of the best quality and should be packed in such a way that the contents could not be tampered with, and should be endorsed with a Government seal. If this could be done, I have little doubt but that it would be largely purchased during the fever season.

Other diseases.

Cholera, in an epidemic form, is seldom present in the district. Sporadic cases occur during the hot weather, in most years, but as far as can be ascertained the first cases are usually imported.

Scabies and ulcers are very common, and ophthalmia is by no means rare throughout the district. Such ailments must always be expected among a Muhammadan population, existing on poor and often insufficient food, and among whom cleanliness is not regarded with favor.

SECTION B—GEOLOGY, FAUNA AND FLORA.

Geology.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjab in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the provincial volume of the Gazetteer series, and also as a separate pamphlet.

Mineral products. Saltpetre.

The manufacture of saltpetre was once a flourishing occupation in the villages of Bhikhi, Kotla Shekhán, Gohra, Aidal and others of the Phália tahsíl, and in a few villages of the other tahsíls. The mode of extracting the saltpetre is thus described by Mr. Baden-Powell :—

"The earth in which it is found is collected and placed on a flat filter made of twigs and supported on pillars three or four feet high; water is then poured over this layer of earth which dissolves the salt. The solution as it passes through is collected in a vessel placed underneath, having been made previously to filter through an intermediate sheet of cloth which retains the undissolved impurities. The solution is then evaporated to about one-fourth in bulk by boiling, after which, on cooling, the nitre crystallises. In this impure state it is used for frigorific purposes. Its value is Rs. 3 a maund. Purified nitre, *shora kalmi*, is produced by dissolving, filtering and recrystallising the impure article; when pure it is used for gunpowder, &c. and values Rs. 8 a maund. The manufacturers are the poorer Khatrís and Máchhís; besides the license fee to Government,

Chapter I, B.

Geology, Fauna and Flora.

Mineral products.

Saltpetre.

they pay to the zamíndárs sometimes an anna a day for water supplied from an irrigating well, and sometimes a fee of Rs. 4 for the season, more or less, for the use of the soil. Four or five men working at one pan turn out from 20 to 25 maunds per month. They carry on their work during all the dry months of the year. The outturn of season 1857-58, in this district, *i e.*, from the close of the rains of 1857 to their commencement in 1858, may therefore amount to 5,500 maunds, or nearly 20 tons. The price of the saltpetre at the manufactories is at present Rs. 3 per maund of 40 sérs. It varies from Rs. 2 to 4 according to the demand. The produce of the pans in this district is for the most part made to the order of the Pind Dádan Khan merchants. It is by them exported to Mooltan and other chief marts. It is coarse and impure as it issues from the pans but undergoes refinement after export."

Years.	Numbers.
1882-83	64
1883-84	36
1884-85	47
1885-86	76
1886-87	145
1887-88	120
1888-89	49
1889-90	42
1890-91	48
1891-92	126

For some years the manufacture declined, the demand for export to Bombay and Sindh having almost ceased, and local requirements being insignificant. In 1867-68 only ten licenses were granted, and the number continued to decrease. Recently however the trade in saltpetre has begun to revive. The number of licenses for the ten years ending 1891-92 is shown in the margin.

The export trade has not revived, and the increased demand is due to increased activity in the manufacture of fireworks. To a small extent the saltpetre is still used for frigorific purposes. Present prices of saltpetre are: impure Rs. 4 to Rs. 5 and pure Rs. 5 a maund.

Kankar.

Kankar is found in the following villages:—

In the Gujrát tahsíl,—Chhokar, Lakhanwál, Kang.

In the Phália tahsíl,—Jhanda, Chohán, Chah Jíwan, Rasúlpur.

In the Khárián tahsíl,—Sumri, Bhatti Bhuta, Sidh, Bhaddar, Hanj.

The deposits, which are of insignificant extent, are either exposed upon the surface, or but thinly covered over, being usually found within the first three feet. Small quantities are annually burnt by the villagers for the supply of lime to meet their own requirements or for use in tanning; but the deposits are turned to no other account. The supply is not sufficient for use in road making.

Lim

Lime used to be manufactured in the Pabbi hills by the Government. Captain Waterfield gives the following information upon the subject:—

"Lime-stone is found in considerable quantities in the Pabbi hills in the lands adjoining the villages of Panjan, Khori, Changas, Warina; the wood for burning being on the spot. Some 15 years ago great quantities of lime were carried as far as Wazírabad and Siálkot, for building purposes, by the people of Háslánwála. They are said to have sold Rs. 11,000 worth. Latterly the Government, in appropriating as a rakh the Pabbi hills, has taken this perquisite to itself, selling to the Executive Engineer, the local funds, and private parties as

Lime.

they require it. The people, however, import from the Jhelam district. In the villages of Khariánah and Dhodah of the Khárián tahsíl, an inferior lime-stone is found some four feet below the surface, but it is not much used. It was in 1862 that the Deputy Commissioner first started lime-kilns in the Pabbi hills, not only to assist him in erecting the Government buildings, but also as a miscellaneous source of profit. A contractor agreed to supply 100 maunds for Rs 20, or five maunds for the rupee, which was sold again at Rs. 25 for 100 maunds. In 1865 the succeeding Deputy Commissioner took the manufactory into direct management with an establishment, and the rate rose to Rs. 40 for 100 maunds for the supply, and this being sold at Rs. 50, gave a profit of Rs. 10 on every 100 maunds to the same fund. The lime-stone, however, of the Pabbi range is not so good as that brought from the Jhelam district, which is burnt in the Pabbi hills. All the lime produced is consumed in the district."

Since the transfer of the Pabbi hills to the Forest Department, Government lime-burning has been discontinued, and indeed the supply was gradually becoming smaller and the income diminishing. For the three years preceding the transfer the net profits were as follows: 1868-69, Rs. 2,209; 1869-70, Rs. 9 0; 1870-71, Rs. 845.

Lime-stone is brought by train to Dingah or other stations adjacent to the *bár*. The stone is then carted to some village in which a contract has been taken for clearing the land of brushwood. There a kiln is made, the wood and roots off the land used as fuel, the stone is burnt and the lime is then taken back to the railway for sale, or is disposed of locally.

Stone.

Stone for the metalling of the first few miles of the Grand Trunk Road west of the Chenáb is brought down in boats from Akhnúr, in Jammu territory where the Chenáb leaves the hills. Between this and the Pabbi hills the road is supplied with stones brought on camels from near Bhimbar. The Pabbi hills supply the road as it runs through them towards the Jhelam, down which boat-loads of boulder stones are also brought. Thus out of 38 miles 21 are dependent entirely upon imported stones.

Fauna, and capacity of district for sport.

The wild animals of the district comprise the hyæna, wolf, hog, jackal, fox, *nílgai*, antelope, gazelle or ravine deer, and the hare. The two first are fortunately not numerous, and are yearly decreasing owing to extension of cultivation, and as regards the wolf, owing to rewards for its destruction of late years; but the number destroyed has not been great. The wolf's habitat is mostly in the *bár*, or the Pabbi hills. *Nilgái* and antelope are but rarely met with. Birds and animals coming under the usual designation of game are not sufficiently numerous to rank the district as an average one for sport. The *bár* to the west of the district holds a few deer and hare; and the Pabbi a sprinkling of gazelle and hare, and a species of dark coloured fox. Pigs are found in considerable quantities in the *belás* on the border of the Chenáb, where they cause extensive damage to the crops, and are especially numerous in the neighbourhood of Kathála. There are also found the porcupine, iguana, hedgehog, wild cats, both tawny and brindled, the red squirrel, the baru, the bandicoot, musk rats, moles, mongooses and weasels. Amongst birds are found the small bustard, partridges, grey and black, the latter rarely, and sand grouse

Chapter I, B.

Geology, Fauna and Flora.

Fauna, and capacity of district for sport.

of both kinds at certain seasons, but not in abundance. Ravens, generally in pairs, are seen in the cold weather. The Chenáb, Jhelam and vicinity are visited by *kulan*, the flamingo, the wild goose, duck, and teal: the latter are occasionally met with on village tanks, at a distance from the river: snipe are seldom seen, there being no *jhíls* or swamps throughout the district suitable for their abode. During the spring and autumn harvests, quail are found throughout the district. Natives trap the iguana and squirrel. Iguana skins are made into shoes, and squirrel's tails into paint brushes.

Flora.

The district is on the whole well-wooded, there being no part of it which does not produce, or is not at least capable of producing timber sufficient for local requirements. But the great demand which has sprung up of late years for timber and fuel for railway purposes, the enhanced price now obtained, and the extension of cultivation, have all tended appreciably to diminish the amount of timber under the control of the village proprietors. The *shisham* (*dalbergia sissoo*) grows luxuriantly in the half of the district nearer the Chenáb. Indeed one of the special features of the civil stations is the fine avenues, planted with this tree, about 30 years ago, equal to, if not better than any in the Punjab. The *siras* (*mimosa siris*) also flourishes, growing perhaps quicker than the *shisham* and giving a wider shade with its spreading branches; but the wood, although of good quality when the tree has attained a good age, is more open and coarser in the grain than *shisham*, of which the best bits polished almost equal rose-wood. The *phuláhi* also grows well; it is found mostly in the upper part of the district. Its wood is very hard, harder than even *shisham* and therefore much prized for plough-shares and other implements of husbandry, but it is not so handsome or close-grained. Its flowers are considered cooling and are used for infusions. The tree most extensively reared, however, and which gives to the face of the country, in some parts, quite a wooded aspect, is the *kikar*. It grows quickly and gives a hard, useful wood universally used in agriculture. There are three kinds—the large and commonest *kikar* (*mimosa arabica*); another smaller (*mimosa odoratissima*) with a very sweet-scented flower; and, thirdly, the *kikri* (a male variety of *mimosa arabica*) with its upward-growing branches and brush-like appearance. The shade this tree gives is imperfect from its minute and feathery foliage. It is thus less objected to, as detrimental to the growing crops under the influence of its shade only in a small degree. The *ber* (*zizyphus jujuba*) also flourishes. In point of quality of timber it ranks with the *kikar*, but it is not so extensively grown, being rather a slow grower, and having a dense foliage and perfect shade. There are many varieties. The fruit of one or two kinds is very palatable, and doubtless might be improved by grafting. The leaves of one variety *mallah* (*zizyphus nummulria*) are used as fodder, and the bark of its roots for tanning. The *tut*

Chapter, I, B.

Geology, Fauna and Flora.

Flora.

or mulberry, both white and red, are likewise indigenous and abundant. Mulberry wood is wrought for Persian wheels, but is considered inferior. The *pipal* (*Ficus religiosa*) grows well if taken care of, but only few are to be found scattered here and there over the district. Muhammadans sometimes use its wood for rafters and doors. Camels browse greedily on its leaves and tender twigs. The *bargat* (*Ficus Indica*) is more frequent, and grows to as large a size perhaps as in most other parts of India. It requires, however, to be carefully protected from frost in the winter during the first four or five years of its growth. Mangoes do not flourish. There appears to be something in the soil unsuitable to them. It can hardly be the climate which renders them so difficult to rear, for while it is almost impossible to do so at the *suddar* station and lower down in the districts, they grow well in some of the undulating and comparatively sterile parts of the district adjoining the Jammu boundary. Across that boundary at the foot of the low hills the tree flourishes and is much grown as a source of profit. The leafless caper (*Capparis aphylla*) is abundant in the *bár*. It yields a hard wood of which combs are made. It is also used for rafters as white ants do not eat it. The fruit is used for pickle. The ripe fruit is eaten but is very astringent. The *van* is common in the *bár*. Its fruit (*pilu*) is eaten by the poorer classes in times of scarcity. The *dhak* (*Butea frondosa*) was common till cultivation encroached on it. Its timber is good for well wheels. Its flowers make a dye, and the leaves make the cups and dishes in which sweetmeat-sellers deliver their sweetmeats. Besides the above-mentioned trees are the *jáman, jand*, resembling the *phuláhi* in appearance, but generally stunted. *Jand* timber is chiefly used for fuel, occasionally it is used for ploughshares; the pods called *ságár*, which ripen in Jeth and Hár, are eaten as vegetables. Willows of two kinds, poplar, *farásh* (*Tamarix Indica*), *simal* or cotton trees (*Bobax heptophylluni*), *amaltás* (*Cassia fistula*), *lasura* (*Cardia myxa*), *lasura* large leaved (*Cardia latifolia*), *sola* (*Phyllanthus emblica*), *sohánjna*, or horse-radish tree (*Hyperanthera maringa*), *khirni* (*Mimusops kanki*), *kamrukh* (*Averhoa carrambola*), *nasut* (*Erythrina ovalifolia*) are found in more or less abundance. A few *tún* trees (*Cedrela toona*), were planted in the station in 1852 and grow pretty well. Of garden fruit trees, limes of all kinds and oranges, citrons, pomeloes, &c., grow well everywhere. A small kind of apple also flourishes. Quinces are rare, but grow well when taken care of. There appears to be something fatal to peaches in the climate; a blight always seizes the tree and prevents the fruit from ripening. Grapes do well, so do guavas, figs and plantains; loquats fairly; the *álú bokhára* grows well enough, but the fruit does not ripen; the pomegranate flourishes, the fruit ripening best in dry seasons or with late rains.

Chapter I, B.

Geology, Fauna and Flora

Flora.

The plants which are used as vegetable drugs among the people and which abound in the district also deserve to be mentioned, and are thus described by the Deputy Commissioner :—

"*Akásbel* (*Cuscuta reflexa*) is a parasite which grows on *ber* trees. It is used in bilious diseases, and is considered a blood purifier.

"*Brahmdandi* (*Microlonchus divaricata*) grows in fields, and is regarded as a purifier of blood. It is especially abundant in the Pabbi.

"*Dodhak* (*Eclypta erecta*) grows to the height of a foot, and is used externally for ulcers, and as an antiseptic for wounds in cattle.

"*Bahúphali* (a species of *Corchorus olitonus*) grows to the height of a foot and a half in the rainy season, and is used in venereal affections.

"*Bishkhapra* (*Primula speciosa*) grows in the rainy season to the height of a foot. It is a narcotic.

"*Itsit* (*Boerhavia diffusa*) grows in the rainy season, and is considered useful for the eyes.

"*Ghikawar* (*Aloe perfoliata*) is used in the treatment of rheumatism and abscesses; a pickle is also made from it.

"*Bhang* (*Cannabis sativa*) is principally used as an intoxicating drug.

"*Madár* or *Ak* (*Calotropis procera*). The cultivating classes eat the leaves when bitten by snakes as an antidote against the poison; and the root and bark are used in the treatment of several diseases. It grows in loose sandy soils.

"*Indrayan* or *tumma* (*Citruilu colocynthus*) grows in the *bár* and in the village Manochak and Chakla Tárar. The pulp is used as a purgative, and is also given to horses.

"*Dhatura* (*Datura fastusa*) is used in rheumatism.

"*Bhakhra* (*Tribulus lanuginosus* and *terrestris*) is used in diseases of the kidneys, suppression of urine, also in cough and diseases of the heart. It grows in *maira* lands.

"*Raj Hans* or *Parsiya washán* (*Addiantum caudatum*) grows in old wells, and wet soils. It is used to cure coughs and fever. *Pátnu* grows in small ponds in the rainy season. It is considered officinal in diarrhœa.

"*Bhugát* grows in saline lands. The dew which collects at night on the leaves is considered beneficial in skin diseases. *Garakhpán* grows in the rainy season in *maira* lands. It is used internally in skin diseases.

"*Saunchal* grows in the rainy season plentifully. It is used as a cure for coughs.

"*Kaknaj* (*Nicandra Indica*) winter cherry; is used as a medicine for horses, and in gonorrhœa. It grows in the rainy season in lands in the vicinity of village sites.

"*Papra* or *pitpápra* (*Fumaria Parviflora*) grows in the *rabi* crops. It is used to purify the blood.

"*Salhara* grows in rabi and in the rainy season. It is considered useful in several diseases.

"*Put Kanda* (*Achyranthes aspera*) grows plentifully in the rainy season in *maira* lands. It is used in cases of abscess; and its ashes are used in cases of asthma and cough.

"*Kandyári* (*Solanum Indicum*) grows in the rainy season in *maira* lands, and is used in skin diseases of children.

"*Nak chhikkan* (*Myriogyne minuta*) grows in the rabi season. It promotes sneezing and is used in colds.

"*Bahekar* or *Vasa* (*Adhatoda vasica*) grows in the upper part of the district. It is considered a blood purifier.

"*Isapgol* (*Plantago isphagula*) grows in the Pabbi and in the *bár* in the rainy season. It is used in cases of dysentery. It increases the milk of the sheep and goats which eat it.

"*Bábúna* (*Matricaria chamomilla*) is grown in gardens. Its oil is used externally in rheum atism.

"*Chitra* (*Berberislycium*) grows in fields with the rabi crops. It is officinal in skin diseases.

"*Kakar Singi* (*Pistacia integerrima*) grows in dry lands in the hot season. It cures coughs.

"*Halcon* (*Cheiranthus annuus*) grows in the kharíf season. The seeds are used as a tonic.

"*Báthu* (*Chenopodium Album*) is eaten, and is used as a laxative in diseases of the spleen and bile, and for worms; and externally in injuries to horses.

"*Sarpankh* (*Tephrosia purpuera*) grows in the rainy season, in the Phália tahsíl and at Kiranwála in the Gujrát tahsíl. It is considered to be a purifier of the blood, and to possess properties similar to *Kandyári*.

"*Nilofar* (*Nymphea lotus*) grows in ponds in the rainy season. It is considered to possess cooling properties.

"*Dandan* (*Ricinus communis*) is officinal in cases of rheumatism. It grows in the neighbourhood of Gulyána.

"*Lehli* is used by the villagers as a purgative.

"*Harnola* or *Arind* (*Ricinus communis*) is a useful plant, from the seeds of which is made castor oil, and the leaves are used in rheumatic pains.

"*Harmal* (*Peganum harmala*) an abundant plant, is burnt in sick room as an antiseptic and deodoriser, especially when any person is suffering from wounds, ulcers or small-pox."

There are no ferns indigenous to the district; even the Pabbi is too dry for them. The only one is the maiden-hair fern, which is found rarely, in the broken brickwork of old wells, or in other damp recesses.

CHAPTER II.

HISTORY.

Chapter II.

History.

Early history: Antiquities.

Little is known concerning the early history of this district. The town of Gujrát itself is of modern origin, but occupies the site of an ancient city, the foundation of which is traditionally assigned to one Rája Bachan Pál, a Surajbansi Rájpút, who emigrated from the lower Gangetic Doáb, but of whom nothing more is known. The original name of the city is said to have been Udanagri, the everlasting or sweet-smelling city. This tradition is recorded both by General Cunningham and by Captain H. Mackenzie, whose Settlement Report is a principal work of reference on all matters connected with the district. General Cunningham further states that the restoration of the old city is "attributed to Ali Khán, a Gujar, whose name is strangely like that of Alakhana, the Rája of Gurjara, who was defeated by Sangkara Vermma between A.D. 883 and 901.". Captain Mackenzie, on the other hand, records the tradition that the city was rebuilt "in Sambat 175 (A.D. 118) by Ráni Gujran, wife of Badr Sen, son of Rája Rasálu of Siálkot." Both accounts ultimately agree in the final restoration of the city in the time of Akbar (see below). The antiquity of the city is probably beyond a doubt, but it is to be noted that Captain Mackenzie heard of no "antique coins having been found in Gujrát itself by which any trustworthy dates might be fixed."

Other ancient sites mentioned by Captain Mackenzie are those of Helan, 25 miles to the west of Gujrát; Pati Kothi, at the foot of the Pabbi hills; Islámgarh near Jalálpur, ten miles north-west from Gujrát; Rasúl, at the western extremity of the Pabbi hills on the bank of the Jhelam; and Mong, six miles to the north-west of Rasúl. The following account is taken from Captain Mackenzie's Settlement Report:—

Helan.

Helan.—There are some extensive and reputed very old ruins at Helan, but nothing is known to determine its former history with any exactness. Some coins have been picked up among the ruins bearing the date of the eighth century Hijri, but nothing earlier than the Muhammadan times has been discovered. There is a large tomb still in very good order. Slabs are let into the walls bearing inscriptions. It would appear to be the tomb of Mirza Shekh Ali Beg, an Amír of the Emperor Akbar, who was killed in an encounter with the Ghakkars, and is dated 996 Hijri. He founded a village close to Helan, still called after him Shekh Alipur, and possessed by his Moghal descendants.

Chapter II.

History.

Pati Kothi.

Pati Kothi.—This is a very old ruin situated on the banks of the Jaba nala, at the foot of the Pabbi. The natives can give no information on its origin or use. It is of no great extent, but is reputed to be part of an old, perhaps buried, city: the bricks are of a large mould, one foot square and three inches thick, such as are never found in buildings posterior to Muhammadan rule, and are very finely burnt: unfortunately no researches hitherto have succeeded in finding inscriptions of any kind. The bricks have often a mark in them as if described with the finger round the thumb as a pivot.

Rasúl.

Rasúl.—An old mosque here contained an inscription commemorating its erection. The date was read as 1000 Hijri or thereabouts. It was placed in the crystal palace by Mr. Edward Clive Bayley.

Islámgarh.

Islámgarh.—This is on a very high and imposing mound, which must be very ancient. It is said to have been the head-quarters of the large *cháurási* of villages belonging to the Varaich Jats: in later times it was converted into a stronghold. The chief chaudries of the Varaiches have their residence and possessions in Jalálpur, to which Islámgarh is close, but the latter is situated within the limits of the adjacent village of Kulachaur.

Mong.

Mong.—This is a very old place, it was prolific in coins of later Indo-Greek Kings, Azas and the great (nameless) Saviour King of Kings, particularily small copper coins.

Khwáspur.

Khwáspur.—The route to Kábul through the district has still the remains of the seráis and báolís erected by the Muhammadan Emperors. The serái of Khwáspur was built by Sukhi Khwás Khan in the year 952 Hijri. Khwás Khan was a man of power in the service of the Emperors Sher Shah and his son, Selím Shah. His mother was a slave-girl in the former Emperor's seraglio, and he himself was married by the Emperor to the daughter of a Ghakkar chief, and deputed to govern this part of the Empire. He immortalized his later master by converting the bhatiárás of the serái, and dubbing them Salím Shahís, or Islám Shahís, which appellation the mochís of the village and its neighbourhood give to their caste to the present day.

Khárián.

Khárián.—At Khárián there are two very large báolís. Both are said to have been built at the same time, and their very different appearances now are accounted for by the western one having been thoroughly repaired by Sardár Laihna Singh. The eastern báoli is in its original state, built of stones, now very much worn: over the top of the steps is a massive dome with an inscription. It simply records the completion of the work in the month of Ramzán 1013 Hijri, in the reign of Akbar, who ordered it to be built by Fatehulla, son of Háji Habíbulla, and that it cost 11,000 Akbari rupees, and it concludes with a prayer that the maker's sins be forgiven. Khárián bears the

Chapter II.

History.

prefix of a serái, but it does not appear that a serái was ever built here. It was a staging place, and the báolís were provided, but no serái.

Naurangabad.

The serái of Naurangabad was built by the Emperor Aurangzeb, who gave his title of Alamgír to it. It is improperly called the serái of Naurangabad, which is a village half a mile distant and altogether out of the Alamgír lands, which were granted to certain Khatris to preserve the serái. But during the Sikh rule there was a cantonment at Naurangabad, which probably accounts for the serái becoming known by that name also.

Chokandi.

Besides the above there are no relics of the Imperial sway, except the ruins of a hunting residence near Alamgarh, in the upper part of the district. The ruined edifice still goes by the old Sanscrit derived name of Chokandi. It was built by the Emperor Akbar Shah in the 34th year of his reign, and was the first halting-place after crossing the Chenáb in the Royal progresses from Delhi to Kashmír.

These seráis have long ceased to serve their purpose. After the decay of the Empire, their utility was no longer appreciated, the materials were to a large extent appropriated to other purposes, and now the walls, or their foundations only, can be traced through the mass of plebian habitations which cover their sites, but their remains attest their substantial construction, and are still monuments of large-handed wisdom and public beneficence, which found no imitators in the Sikh or Duráni Governments which succeeded.

Mong: Nikœa.

Rasúl and Mong are also mentioned by General Cunningham. The latter place he identifies with the town of Nikœa built by Alexander upon the field of his celebrated encounter with Porus after forcing the passage of the Jhelam. An account of the battle and the reasons assigned by General Cunningham for this identification are given in the Gazetteer of the Jhelam District. At the conclusion of the passage there extracted, General Cunningham gives the following account of the town of Mong* :—

"The name is usually pronounced *Mong*, or *Mung*, but it is written without the nasal, and is said to have been founded by Rája *Moga* or *Muga*. He is also called Rája *Sankhár*, which I take to mean king of the *Sakas* or *Sacæ*. His brother Ráma founded Rámpur, or Rámnagar, the modern Rasúl, which is six miles to the north-east of Mong and exactly opposite Diláwár. His sister's son, named Kámkamárath, was Rája of Girják or Jalálpur. The old ruined mound on which Mong is situated is 600 feet long by 400 feet broad and 50 feet high, and is visible for many miles on all sides. It contains 975 houses built of large old bricks; and 5,000 inhabitants, who are chiefly Jats. The old wells are very numerous; their exact number, according to my informant, being 175. I have already stated that I take Mong to be the site of Nikœa, the city which Alexander built on the scene of his battle with Porus. The evidence on this point is, I think, as complete as could be wished; but I have still to explain how the name of Nikœa could have been changed to Mong. The tradition that the town was founded by

* Ancient Geography, pp. 177-179; Archæological Survey Reports, II' 1868-7.

Chapter II.

History.

Mong : Nikœa.

Rája Moga is strongly corroborated by the fact that *Maharája Moga* is mentioned in Mr. Robert's Taxila inscription. Now, *Moga* is the same name as *Moa*, and the coins of *Moa*, or *Manas* are still found in Mong. But the commonest Greek monogram on these coins forms the letters NIK, which I take to be the abbreviation of *Nikœa*, the place of mintage. If this inference be correct, as I believe it is, then *Nikœa* must have been the principle mint-city of the great king *Moga*, and therefore a place of considerable importance. As the town of Mong is traditionally attributed to Rája Moga as the founder, we may reasonably conclude that he must have rebuilt or increased the place under the new name of *Moga-grama*, which, in the spoken dialects, would be shortened to *Mogaon* and *Mong*. Coins of all the Indo-Scythian princes are found at *Mong* in considerable numbers, and I see no reason to doubt that the place is as old as the time of Alexander. The copper coins of the nameless Indo-Scythian king are especially found in such numbers at *Mong* that they are now commonly known in the neighbourhood as *Monga sáhis*."

Colonisation of the district.

The period of the colonisation of the district by the Jat and Gújar tribes, who are its principle occupants at the present day, cannot be fixed. Captain Mackenzie, who appears to have instituted a careful examination of the tribal legends as preserved in the songs of the village bards (*mirási*) was unable to come to any conclusion upon the subject. He gathered, however, that there was a concurrence of testimony that the colonisation was effected from the east, and that the bulk of the Muhammadans are proselytes of the last 200 or 250 years. Captain Waterfield, who conducted a revision of the Settlement in 1866-68, adds his testimony that the people look back no further in their history than the establishment of the Mugl power in the 16th century. An account of the tribes here alluded to, will be found in a later part of this account.

Muhammadan period.

Traces of settled government in a portion of the district are to be found at a period nearly a century earlier than that indicated by Captain Waterfield. In the reign of Bahlol Lodi (A.D. 1450-88), it appears that a tract of country on the right bank of the Chenáb and including part of this district, was separated from the Province of Siálkot, and erected into an independent charge under the name of *zila* Bahlolpur. The ensuing century was an era of great confusion, preceding the consolidation of the Delhi Empire under Akbar. In the 32nd or 34th year of his reign, Akbar is said to have visited this part of the country, and having induced the Gújars of the neighbourhood to restore Gujrát, made it the head-quarters of a considerable district, half of which was occupied by Gújar clans, the other half by Jats. This new district was known as Chakla Gujrát : it was divided into two primary subdivisions—the *parganas* of Gujrát and Herát, the latter being the Jat and the former the Gújar country. There was subsequently a third *pargana* formed, that of Shábjahánpur. The *parganas* were subdivided into *tappas*, and the *tappas* again into *tops*. The records of this period are still extant, preserved in the families of the hereditary *kanúngos*, or record-keepers. From these it appears that Chakla Gujrát comprised 2,592 *mauzas* or villages, computed to contain an area of 1,510,496 *bíghas*, and assessed to a maximum revenue of Rs. 16,34,550. This system was continued until the death of Aurangzeb in A.D. 1707 plunged the

Chapter II.
—
History.

Muhammadan period.

Empire into new disorder. The state of the country under the Moghal Empire is described by Captain Mackenzie :—

"Little is said or remembered of the administration of the Delhi governors. It would, however, seem to have been generally good. The rights of the agricultural population were respected, taxation limited and upon the whole moderate. Money assessments were sometimes made, though their continuance seems generally to have been of short duration. Petty exactions under a variety of pretexts were numerous ; but the system, irregular though it may have been, was perhaps not oppressive. Bad seasons sometimes laid waste the fields, but the people were not driven to desert their homes by active tyranny."

The details of internal administration appear to have been mainly left to local magnates appointed under the name of *chaudhri* for every *top* or group of villages. The *chaudhris* were also responsible for the revenue, receiving, by way of compensation, more favourable terms in the leases of their holdings than were accorded to other members of the community.

During the decay of the Empire the district suffered much. In 1738 it was ravaged by Nádar Shah and was soon afterwards overrun by the Ghakkars of Ráwalpindi under Sultán Mukarrab Khán, who succeeded in establishing himself at Gujrát about the year 1741. From 1748 to 1761 the district was a prey, with little or no respite, to the advancing and retiring armies of Ahmad Sháh, Duráni, whose route to and from the Punjab lay across it ; the government meanwhile being nominally administered by Mukarrab Khán, who had been confirmed in his possessions by the Duráni monarch. The state of the country at this period is illustrated by the saying, still current, —*Khádá pítá lah da, rahnda Ahmad Shah da.* "Nothing was left to the people but the food and drink in their mouths ; the rest was Ahmad Shah's."

Sikh period.

Mukarrab Khán thus ruled Gujrát until 1765, when Sardár Gujár Singh, Bhangi, crossed the Chenáb, advancing at the head of a large force from his possessions in Lahore and Amritsar. Mukarrab Khán gave him battle outside the walls of Gujrát, but was defeated and compelled to retire beyond the Jhelam, this district falling without further struggle into the hands of the conqueror. In 1767, when Ahmad Shah made his last descent upon the Punjáb, Gújar Singh retired, bending before the storm ; but in the following year again marched northwards, and, having recovered his former conquests with but little trouble, laid siege to the famous fort of Rohtás in Jhelam. On this occasion he was allied with Sardár Charat Singh, Sukarchakia, grandfather of Ranjít Singh, with whom he now divided the upper Punjab. The greater part of this district, together with the town and fort of Gujrát, fell to the share of Gújar Singh. As soon, however, as his affairs in the north were definitively arranged, Gújar Singh, who was intimately mixed up in the intrigues for power which centred at this period upon Amritsar and Lahore, divided his territories between his two eldest sons, Sukha Singh and Sáhib Singh, the latter being installed at Gujrát. The brothers, however, soon

Chapter II.

—

History.

Sikh period.

quarrelled; and in an action which took place between them Sukha Singh was killed. Hereupon Gújar Singh, marched northwards to punish Sáhib Singh. The latter at first made preparations for resistance; but a reconciliation being effected he was permitted to retain Gujrát. A short time later he again incurred his father's anger by disregarding his instructions in giving up to his brother-in-law, Mahán Singh, Sukarchakia, one of the leaders of the Chatta tribe of Gujránwála, who had sought a refuge with him. Gújar Singh was deeply indignant at this act of disobedience, and is said to have cursed his son, praying that, as he had insulted and dishonoured his father, so his son might insult and dishonour him. The old *Sardár* then retired to Lahore, where, his son's conduct preying on his mind he fell ill, and died in 1788, leaving his estates to his youngest son, Fatah Singh.

Sáhib Singh, however, his father's wishes notwithstanding, obtained possession of the whole territory which had belonged to him. Fatah Singh took refuge with Mahán Singh, who espoused his cause, and hostilities ensued, in the course of which Sáhib Singh was at one time closely shut up in the fortress of Sodra. Obtaining assistance, however, from Karm Singh, Dulu, he succeeded at length in beating off the attacks of Mahán Singh who shortly afterwards died, leaving the quarrel as a legacy to his son, the famous Ranjít Singh (A.D. 1791). Sáhib Singh was now unmolested at Gujrát, which he continued to make his head-quarters until 1797, when he retired to the hills before the advancing army of Shah Zamán. Emerging immediately the young king's back was turned, Sáhib Singh again occupied Gujrát, and, in alliance with the chiefs of Attári and Wazírabad, defeated the Lieutenant placed by Shah Zamán in charge of Pind Dádan Khán.

At this period Ranjít Singh was rapidly consolidating his power, and finding occasion in the wrongs of Fatah Singh, marched against Gujrát. A desultory warfare of some months duration ensued, but was brought to an end by a reconciliation effected between the brothers, after which Sáhib Singh again enjoyed a period of peace and quiet. He was now, however, beginning to lose the energy which had hitherto distinguished him, and is said to have given himself wholly up to drunkenness and debauchery, in which state he appears to have unresistingly accepted a position of subordination to his quondam rival. In 1806 he accompanied Ranjít Singh upon his Patiála campaign, and when, four years later, the Sikh monarch at length resolved upon his deposition, he withdrew without a struggle to the hills before the force sent to occupy his territories. This occurred in A.D. 1810. A few months later, at the intercession of his mother, Mái Lachhmi, Ranjít Singh conferred upon him in *jágír* the Bajwat territory, now belonging to Siálkot, where he resided till his death, which took place in 1814. The names of the Sardárs Gújar Singh and Sahib Singh are often in the mouths of the people of this district, who look back to their rule without

Chapter II.
History.
Sikh period.

the smallest bitterness. They seem indeed to have followed an enlightened and liberal policy, sparing no effort to induce the people, harried by twenty years of constant spoilation, to settle down once more to peaceful occupations. The *règime* introduced after the annexation effected by Ranjít Singh in 1810, though more rigorous than its predecessor, appears still to have been more tender in its consideration of the rights of the people than was the case in other parts of the Sikh dominion.

The district was formed into *talukàs*, of which the largest was that which had its head-quarters at Gujrát. This, according to statements prepared by Captain Mackenzie, contained 581 villages out of the 1,339 which composed the district at the time of his Settlement. The remaining *talukás* were those of Kádirabád, Phália, Dinga, Kunja, Wazírabád, Kathála, and Khari Kariáli. The Gujrát, Khari Kariáli and Kádirabád *talukás* were retained under direct management (*khálsa*) while the remainder of the district was with few exceptions, either farmed to contractors for the revenue, or granted in *jagír* on condition of military services. The *talukás* were further subdivided into *zails*, of which the following list is taken from the Settlement Reports of the district :—

Detail of zails under Sikh rule.

Name of *talukas.*	No. of *zail.*	Name of *zail.*	Name of *talukas.*	No. of *zail.*	Name of *zail.*
Kádirabád ...	1	Kádirabád.	Gujrát	24	Bhago.
	2	Músa.		25	Guliana.
	3	Garhi.		26	Khwáspur.
Phália	4	Helan.		27	Daulatnagar.
	5	Phália.		28	Bhimbar.
	6	Jokalián.		29	Kotla Kakráli.
	7	Pahriánwáli.		30	Barnála.
	8	Wasusoháwa.		31	Chechi Chuhan.
Dinga	9	Dinga.		32	Handu.
Kunja	10	Chakaryán.		33	Nánowál.
	11	Kaulanwála.		34	Mári.
	12	Májra.		35	Thatta Músa.
	13	Sadulahpur.		36	Shahbázpur.
	14	Kunjah.		37	Ramki.
	15	Maghowál.		38	Pindi Miáni.
Wazírabád ...	16	Shádiwál.		39	Bhágowál.
Kathála	17	Kathála.		40	Lakhanwál.
Khari Kariáli ...	18	Khohar.		41	Jalálpur.
	19	Khari Kariáli.		42	Dhul.
Gujrát	20	Gangwál.		43	Suk.
	21	Kariánwàla.		44	Shekhpur.
	22	Dhariya.		45	Chakri.
	23	Mohri.		46	Kasba Gujrát.

The limits of these *zails* were not at first mapped out with any accuracy. The first governors of Gujrát under Ranjít Singh were Khalifa Núr-ud-dín and Fakír Azíz-ud-dín, whose system is thus described by Captain Mackenzie : " Wherever they found " powerful or influential heads of clans, they propitiated them " by the bestowal of *ináms* and by maintaining their influence. " These men soon assumed the position of half government " officials, half clan representatives. They attended *darbár* " (the court of the royal agents) ; they we re consulted on all " points affecting the administration of the revenue in their

Chapter II.

History.

Sikh period.

" respective tracts. These tracts soon became exactly defined " and denominated *zails*, and within their limits the *chaudhrís*, " now termed *zaildárs*, were employed as fiscal agents or assis- " tants, go-betweens to the Government and the agricultural " community. Sometimes they would even be given a contract " for the revenue of their respective *zails*."

In the collections made from the cultivators, whether in the portions of the district retained by State (*khálsa*) or in the remainder of the district, the general rule followed was that of division of the crops (*batái*), the share taken by the State, by the farmer of the *jágírdár*, being calculated at one-half. If the crops were not actually divided, the revenue would be taken by the system of appraisement known as *kankut*, the State share being still one-half. In some few cases, a money assessment appears to have been made in the form of an acreage rate, or a rate upon ploughs, but arrangements of this kind were exceptional and rarely lasted for long. In poorer villages one-third only of the produce would be assumed as the State share; but even here, generally speaking, the full half-share would be made up by a larger number of extra charges. Such was the general rule; but in the upland tracts of the *Bár*, and in other parts where the expense of reclamation was for any reason more than ordinarily heavy, the Government demand was in some cases pitched so low as one-fourth. The greater number of the agents who afterwards held the administration of Gujrát under the Sikhs, were men of no note. To this however, there is one exception in the case of Rája Guláb Singh, afterwards ruler of Kashmír, who was contractor for the revenue of the whole upper portion of the Chaj Doáb from 1834 to 1846. His administration is favourably remembered by the people; and Captain Mackenzie speaks highly of the success of his efforts to promote the spread of cultivation.

Annexation; battles of Gujrát and Chiliánwála.

The district first came under the supervision of British officers in 1846, when Lieutenant Lake effected a settlement of the land revenue under the orders of the provisional Government established at Lahore. On the outbreak of the second Sikh war Gujrát was for some time in the hands of the insurgent Sikhs; and it was within the borders of this district that the final struggles—the battles of Chiliánwála and Gujrát—took place. The district then, with the remainder of the Punjab, passed under British rule.

The operations so far as they concern the Gujrát district are thus described by Captain Mackenzie:—

" Advancing from Lahore the British army, in 1848, first met the Sikhs at Rámnagar, whither they advanced from their entrenchments at or near Jokalián on the right bank of the Chenáb, to meet us. Threatened on their left flank, they speedily retired, fighting as they went the battle of Sadulahpur. The bulk of the British army then advanced to Helan; the Commander-in-Chief with head-quarters crossing the Chenáb encamped at Jokalián; after a month's halt, a junction took place at Lasúri. The Sikhs were entrenched on the southern spur of the Pabbi hills, their left on Rasúl. The following day Lord Gough advanced to Dingah, the *khalsa* descended into the plains, and the

Chapter II.

History.

Annexation; battles of Gujrát and Chiliánwála.

opposing armies met in the jungles of Chiliánwála. Another month's halt and the Sikhs vanished from the opposite crest of the hill, re-appearing at Gujrát. Striking our camp we again marched to Lasúri, then to Kunjah, then to Shádiwál; and the next day, leaving their tents standing round the city wall, as if certain of victory and unappalled at the vast array (extending from Dhirk to Adwál) opposed to and about to overwhelm them, the Sikhs after many fruitless attempts to bear up against our artillery and a sharp struggle in the village of Kalra, lost the battle of Gujrát and with it the kingdom they had won and consolidated 85 years before. Ten days later they were passing harmless and dejected through the camp at Kathála on their way to their homes; taunted by the very men against whom, in 1857, they were destined to be raised up and led to victory in so wonderful a manner through the walls of Delhi. The graves of those who fell at Chiliánwála were, in 1851, enclosed by a substantial masonry wall, and a handsome stone obelisk standing in the centre marks the spot which was that of the field hospital during the action and immediately in the rear of the field of battle. The graves of those who fell at Gujrát are similarly enclosed and preserved."

Chiliánwála is now known by the people of the neighbourhood as Katalghar or the "house of slaughter." A second monument in the form of a cross was erected by Lord Mayo during his term of office.

The mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report:—"The danger here was, comparatively speaking, a transient one. The chief fear was from the wing of the 35th Native Infantry, which was known to be mutinous to the core. On the 17th June they were ordered out of the station and directed to join the head-quarters of their regiment at Siálkot. They spent the first night of their march in abusing each other for not having resisted the ejection. The regiment afterwards joined General Nicholson's movable column, and was disarmed by him at Phillour on the 25th July. When the Jhelam mutineers broke away, a small party of them reached an island in the Jhelam, and were destroyed by a party under Captain Elliot, Officiating Deputy Commissioner. Captain Elliot was accompanied by Mr. Teasdale, a clerk in the District Office, who behaved with distinguished gallantry. All threatened sedition in this district was, throughout the whole of the period under review, vigorously put down by Captain Mackenzie, the Officiating Deputy Commissioner, who took Captain Elliot's place when the latter was appointed to the Siálkot District."

Famines. *Sat paropiya* or *San chalis*, A.D. 1783.

Four great famines live in the recollections of the people. From the autumn 1839 (*Sambat*) to the spring of 1842 no crops were saved owing to the want of rain during five harvests; people were compelled to support life by eating the bark and leaves of trees, and the price of grain reached seven *propi*, or $1\frac{3}{4}$ *topa*, or about $3\frac{1}{2}$ sérs for the rupee; hence this famine was called the seven *propíá* or *chalíyah* from the year 1840, when it was at its height. So many died that bodies were thrown into the wells unburied; mothers threw their children into the rivers, and even cannibalism is said to have been resorted to. People fled towards Kashmír and Pesháwar, and only those remained who had cows or buffaloes, sheep or goats. These latter are supposed by a special interposition of Providence, and notwithstanding deficiency of forage, to have given three and four

times the usual quantity of milk. Stories are still told of the extraordinary friendships which grew up among the survivors of this famine, who clung together, sharing with each other everything available as food. In the autumn of 1842 great rain fell, and *bájra* and *swánk* are said to have come up spontaneously. The refugees returned, and helped to prepare the ground for seed by hand labour. This famine was followed by great mortality from fever and ague, and a large proportion of those who had escaped starvation fell victims to disease. This famine is also called "The Great Famine."

Chapter II.

History.

Famines *Sat paropia* or *San chalis*, A.D. 1783.

The second famine occurred in the spring of *Sambat* 1869, and lasted two years until the end of *Sambat* 1870. The country had, however, somewhat recovered from "The Great Famine," and wells had been repaired, and the distress was not so great. The people from the rain tracts crowded into those protected by wells, and sought refuge among their connections and relatives. People removed temporarily to Kashmír, Gujránwála, and Siálkot. Grain reached four *topás* per rupee, or 8 *sérs*. It is therefore called the *Paiwála* ; 4 *topás* = 1 *pai*.

The *Paiwála* famine, A.D. 1815.

The third famine took place in the autumn of *Sambat* 1888, A.D. 1831, and lasted during three harvests, to the autumn of 1889. No very great distress was felt, and people attribute their safety to the wells. Grain never was dearer than 6 *topás*, or 12 *sérs*. There was no exodus from the district, only into the well tracts from those dependent on rain. But this famine raged in Kashmír, and a great influx of people was the result, most of them only to die; many came to sell their children, who are still to be found in the houses of the *kanjrís*. Before the ripening of the spring crop of *Sambat* 1890, a plant called *Markan* came up in great quantities; cattle lived on it, and the people themselves mixed it with their grain. The famine is still called the *Markanwála Kál*.

The *Markanwála* famine, A.D. 1831.

The fourth famine was in *Sambat* 1917. Grain reached 6 or 7 *topás*, 12 or 14 *sérs*, per rupee, and this lasted one year; there was some exodus, but assistance was given the people by employment upon public works.

The *Sattarhawála* famine, A.D. 1863.

The whole country of the Chaj Doáb, from the Jammu border to the junction of the Chenáb and Jhelam, formed in the first instance a single district, to which Mr. E. C. Bayley was appointed Deputy Commissioner. In June of the year of annexation, however, this enormous charge was broken up, and the southern portion of the Doáb (the *kardáris* of Miáni, Sáhiwál and half Kádirabad) were formed into a separate district having its head-quarters at Sháhpur. In 1851 eight villages were transferred from Sháhpur to Gujrát; and in 1855 further changes took place, 28 villages being made over to Sháhpur from the portion of the old Kádirabad *iláka* still attached to this district, and 41 villages received in exchange from the Miáni *iláka* of Sháhpur. Finally, in 1857, the Bajwat country, lying between the Tawi and the Chenáb, was made over to the

Constitution of district and subsequent changes.

Chapter II.

History.

Constitution of district and subsequent changes.

district of Siálkot, by which transfer the Gujrát District assumed its present dimensions. The present *tahsíl* boundaries were fixed in 1856. During the first few months of British rule the head-quarters of *tahsíls* were at Gujrát, Kunja and Kádirabad; but in June 1849 the two latter stations were abandoned in favour of Kharián and Phália. The *tahsíls* than formed were arranged to correspond with the Sikh *zails* described in a previous paragraph; but in 1856 a very general change took place. The *tahsíl* stations remained the same; but the boundaries were altered, regard being no longer paid to the old boundaries of *zails*, which have consequently fallen into oblivion.*

List of District Officers.

The following officers have from time to time held the post of Deputy Commissioner in this district:—

Deputy Commissioners, 1849 *to* 1892.

Name.	Term of office. From		To	
E. C. Bayley, Esq. ...	31st March	1849 ...	30th October	1849.
Major J. Clark ...	7th February	1849 ...	20th February	1850.
W. J. Carnac, Esq. ...	1st January	1850 ...	10th August	1850.
	13th December	1850 ...	31st December	1850.
	1st January	1851 ...	25th February	1851.
Captain F. E. Voyle ...	11th August	1850 ...	12th December	1850.
B. Sapte, Esq. ...	28th March	1851 ...	31st December	1851.
	1st January	1852 ...	31st December	1852.
	1st January	1853 ...	31st December	1853.
	12th October	1853 ...	31st December	1853.
	1st January	1854 ...	31st January	1854.
F. Thomson, Esq. ...	1st September	1853 ...	11th October	1853.
	1st February	1854 ...	8th March	1854.
R. Temple, Esq. ...	9th March	1854 ...	26th July	1854.
W. A. Forbes, Esq. ...	27th July	1854 ...	10th February	1856.
Captain W. R. Elliot ...	13th May	1856 ...	8th May	1857.
	1st June	1857 ...	12th July	1857.
Capt. Hector Mackenzie	11th February	1856 ...	12th May	1856.
	9th May	1857 ...	31st May	1857.
	13th July	1857 ...	31st December	
Captain R. Adams ...	19th February	1859 ...	31st March	1859.
B. Hardinge, Esq. ...	1st April	1859 ...	31st December	1860.
Captain Paske ...	1st November	1869 ...	31st January	1864.
Major H. Dwyer ...	1st July	1864 ...	31st December	1865.
Captain Waterfield ...	1st July	1865 ...	30th September	1865.
Major Paske ..	1st January	1866 ...	30th April	1867.
Major J. B. Smyly ...	1st May	1867 ...	10th April	1870.
Captain Harrington ...	11th April	1870 ...	20th November	1870.
Major Smyly ...	21st November	1870 ...	2nd February	1871.
Captain Harrington ...	3rd February	1871 ...	9th August	1871.
A. Bulman, Esq. ...	10th August	1871 ...	6th November	1871.
H. Perkins, Esq. ...	7th November	1871 ...	10th April	1874.
E. B. Steedman, Esq. ...	11th April	1874 ...	6th May	1874.
Colonel Parsons ...	7th May	1874 ...	6th August	1877.

* A very elaborate comparison of the English with the Sikh divisions will be found at pages 18 to 21 and 40 of Captain Mackenzie's Report.

Deputy Commissioners, 1849 *to* 1892—concluded.

Chapter II.

History.

List of District Officers.

NAME.	TERM OF OFFICE.	
	From	To
T. O. Wilkinson, Esq. ...	7th August 1877 ...	5th November 1877.
Colonel Parsons ...	6th November 1877 ...	20th November 1878.
C. R. Hawkins, Esq. ...	21st November 1878 ...	17th December 1878.
Major Harrington ...	18th December 1878 ...	1st August 1879.
T. O. Wilkinson, Esq. ...	2nd August 1879 ...	2nd November 1879.
Lieut.-Col. Harrington ...	3rd November 1879 ...	2nd June 1883.
C. P. Bird, Esq. ...	3rd June 1883 ...	2nd September 1883.
Lieut.-Col. Harrington ...	3rd September 1883 ...	12th September 1883.
G. L. Smith, Esq. ...	15th September 1883 ...	16th November 1883.
M. Macauliffe, Esq. ...	17th November 1883 ...	10th June 1884.
A. Christie, Esq. ...	11th June 1884 ...	11th July 1884.
M. Macauliffe, Esq. ...	12th July 1884 ...	27th October 1884.
G. W. Rivaz, Esq. ..	28th October 1884 ...	26th March 1885.
R. Maconachie, Esq. ...	27th March 1885 ...	15th April 1885.
A. Meredith, Esq. ...	16th April 1885 ...	7th October 1885.
R. Clarke, Esq. ...	8th October 1885 ...	23rd August 1886.
G. L. Smith, Esq. ...	24th August 1886 ...	5th May 1887.
J. A. Anderson, Esq., ...	6th May 1887 ...	15th August 1887.
G. L. Smith, Esq. ...	16th August 1887 ...	26th October 1887.
G. Knox, Esq. ...	27th October 1887 ...	31st September 1888.
E. D. Maclagan, Esq. ..	1st October 1888 ...	31st October 1888.
G, Knox, Esq. ..	1st November 1888 ...	21st August 1889.
Captain H. S. Davies ...	22nd August 1889 ...	30th August 1889.
A. Williams, Esq. ...	31st August 1889 ...	19th September 1889.
G. Knox, Esq. ...	20th September 1889 ...	19th December 1889.
Captain H. S. Davies ...	20th December 1889 ...	29th December 1889.
C. E. Gladstone, Esq. ...	30th December 1889	30th April 1890.
E. B. Steedman, Esq. ...	1st May 1890 ...	17th June 1890.
Captain H. S. Davies ...	18th June 1890 ...	19th August 1890.
E. B. Steedman, Esq. ...	20th August 1890 ...	1st October 1890.
Captain H. S. Davies ...	2nd October 1890 ...	9th October 1890.
E. B. Steedman, Esq. ...	10th October 1890 ...	17th October 1890.
Kazi Muhammad Aslam Khan.	18th October 1890 ...	31st November 1890.
Baron J. Bentinck ...	1st December 1890 ...	4th June 1892.
P. D. Agnew, Esq. ...	5th June 1892 ...	18th June 1892.
Baron J. Bentinck ...	19th June 1892 ...	Still in charge.

Development since annexation.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II, which gives some of the leading statistics for five yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II, it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made.

The irrigated area increased from 138,707 acres in 1853 to 165,890 in 1866, and to 234,560 in 1873, and is now 214,369 acres. The total cultivated acreage was 481,081 in 1853,

Chapter II.

History.

Development since annexation.

586,414 in 1866, 746,880 in 1873, and is now 796,733. The revenue of the district at various periods is shown below:—

Year.		Land Revenue.		Other Revenue.				
		Proper.	Fluctuating.	*Excise.*		Assessed Taxes.	Stamps.	Miscellaneous.
				Spirits.	Drugs.			
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1849	...	4,56,292	...	3,065	875	...	1,719	8,204
1851-52	...	5.72,281	2,775	2,612	1,020	...	6,234	80,410
1861-62	...	5,22,148	3,610	3,744	1,605	...	20,606	...
1871-72	...	5,58,099	8,817	8,924	4,830	10,371	46,281	...
1881-82	...	5,85,539	6,226	9,575	4,341	10,785	82,863	...
1891-92	...	6,42,598	3,807	15,482	4,866	23,438	1,13,474	...

The Chib border under Native rule.

But a far more striking example of the effect of British administration than any figures can afford is given by the following description of the state of the Jammu border, and the behaviour of the Chib villages who held it, which was written by Captain Mackenzie so late as 1859. The extract is long; but the state of affairs which it describes as existing is worthy of record.

"The *chauki* at Assar was located to try and check in some measure the raids of the Deva and Battála Chibs, as also the less formidable Chib community of Kuddala. These bands of marauders deserve separate notice. From time immemorial they have been the terror of the peaceably disposed inhabitants of the plains. They inhabit a cluster of large villages situated on the crest of the first low hills to the north of the district, about five miles from the Jammu territory. One of the cluster is the villages of Deva. It is the furthest east; the others four or five in number, studded over the face of the hill for a space of five miles, compose the village of Battála. The inhabitants are Hindu Chibs, numbering perhaps 5,000 souls. Safe in the strength of their position, they have ever levied black mail on the inhabitants of the plain below them, varying the practice by an occasional raid upon some devoted village which was forthwith plundered of all it contained. The towns, even of Jalálpur and Gujrát were not safe. Little resistance was ever made by the victims. Only one village, Diláwarpur, opposed them. It is the head-quarters of *zail* Hándu, the *Chaudri* of which, Muhammad Yár, was with his followers at constant war with them. His prowess is sung by the bard of the clan. He was, however, but poorly supported by the Government, and the efforts to curb their malpractices met with but desultory success, and were chiefly carried on by sudden onslaughts upon the defenceless and unguarded of either clan, rather than by any well-conceived measure of suppression. It was war to the knife of a guerilla nature, and the results were shown in heads and scalps rather than in pacification and tranquillity. The *chaudri* killed Chibs sufficient to make a *chabútra* (terrace) for the village rest-house of their heads, and for every new batch of heads a bit was added to the *chabútra*. It is the Sir Kathulla of the present day. But the *chaudri* died and defence continued on either side, the Chibs having generally the advantage. Twice did Mahárája Ranjít Singh attempt to curb them by burning their village and imposing fines—all to no purpose. With abundance of wood and stone at their doors, and all the advantages of a strong position with a submissive prey, it was not in the nature of things that a native Government should stay their malpractices or reform their ways.

Chapter II.

History.

Their depredations during British rule.

"British administration had not long obtained ere these lawless tribes essayed to try its strength. On the very night of the battle of Gujrát a dacoity was committed in the town of Jalálpur. This was followed up by constant minor forays during the first few months of our rule, just within the boundary, and in July 1849 the Kuddala people fell upon the village of Assar. Strong and prompt measures, however, curbed them, and no great act of violence was committed by them until 1857, when, conceiving the withdrawal of troops for the siege of Delhi to be their opportunity, the Chibs of Deva, on the 9th August 1858, made a descent upon the village of Dakhna and gutted it of everything it contained. They brought camels and all the necessary apparatus for carrying off the booty, and in the course of operations wounded severely eleven men and three women. So weak were the measures taken by the Jammu authorities to bring the criminals to justice and prevent the recurrence of such an outrage, that a chain of posts, comprising in all 60 foot men and 30 horse, had to be stationed along the boundary for a period of six months. At length, however, in January 1858 the Mahárája sent a force to the spot and burnt the village of Deva, prohibiting at the same time its reconstruction upon the hill side. The air of the plain below is supposed to conduce to perfect sobriety. It remains to be seen whether such is the effect, and whether the unwilling and insufficient steps adopted after long delay by the Jammu Government are such as to restrain those hereditary bandits from future depredations.

Chib black mail.

"Black mail is the object of this tribe. From long exercise of their lawless strength, they have acquired, as they conceive, a prescriptive right to certain payments from all the communities within a convenient circle. Were the tract adjoining the boundary and including Deva and Battála to become British territory, I think that in settling it, it would be found necessary to admit the right of the Chibs to the perquisites they have so long enjoyed from some at least of the villages inhabited by Jats beneath them. At present this right is fully admitted by some of those village proprietors, and I think it probable that had some of our border villages been included in the Jammu territory when the boundary was fixed, those villages would now be found making admissions of somewhat similar character. It is, however I believe only a right of might, and seems to diminish in strength with remoteness of locality. Thus at the foot of the hill feudatories called it *maliki*; further away in our territory it is styled *mangni*. The Chibs never claimed any such rights in the courts of this district; and even if they had, it is probable that although, as I have said, we might be unable to refuse to acknowledge those rights where they came under the denomination of *maliki*, yet we should have been fully justified in declining to award them as *mangni*. It is not therefore to be inferred from what I have said that the Chibs are in any way justified in their lawless proceedings by having been deprived of any rights, privileges or properties by the British Government. The tribe will be a source of considerable apprehension to the people on the boundary for some time to come. Payments are even now *sub rosa* made of *mangni* by border villages to secure immunity against outrage. Strong repressive measures are always necessary on the part of the Jammu Government, and should be strenuously insisted upon. Severer treatment than I fear that Government is inclined to employ, is sometimes required."

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population.

Table No. V gives separate statistics for each tahsil and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as a whole give the following figures for 1881 and 1891 :—

			1881.	1891.
Percentage of total population who live in villages		Persons ...	93·85	94·07
		Males ...	93·97	94·85
		Females ...	93·72	94·61
Average rural population per village ...			486	540
Average total population per village and town			517	568
Number of villages per 100 square miles			68	73
Average distance from village to village, in miles			1·30	...
Density of population per square mile of	Total area	Total population	349	412
		Rural population	328	390
	Cultivated area	Total population	597	611
		Rural population	560	579
	Culturable area	Total population	415	521
		Rural population	390	494
Number of resident families per occupied house ...		Villages ...	1·83	1·57
		Towns ...	1·42	·79
Number of persons per occupied house ...		Villages ...	8·53	7·44
		Towns ...	5·79	5·77
Number of persons per resident family ...		Villages ...	4·66	4·74
		Towns ...	4·09	7·45

The actual figures for families, inhabited houses, and population for the district is given below :—

Details.	Towns.	Villages.	Total.
Number of families	5,370	152,063	157,433
Number of houses	6,934	96,847	103,781
Population	40,013	720,862	760,875

The most striking feature of these figures is that in the towns the number of inhabited houses is shown as greater than the number of families, and as this is the only district in the Punjab where such a difference is shown, it is probably the result, rather of inaccurate enumeration, than of actual difference.

Chapter III, A.

Statistical.

Distribution of population.

The number of inhabited and uninhabited towns and villages by tahsíls as ascertained at the census of 1891 is shown below :—

Tahsíls.	Total towns and villages.	Inhabited towns and villages.	Uninhabited towns and villages.
Gujrát ...	557	522	35
Khariáu ...	544	507	37
Phália ...	539	309	30
Total District ...	1,440	1,338	102

Former distribution by villages.

The following extract from Captain Mackenzie's report seems to point to a very different distribution by villages having existed in old times to that which now obtains :—

"There is no doubt that during Muhammadan times a much more minute separation of properties obtained then at present, or at any time subsequent to that epoch. *Chakla* Gujrát of the imperial times formed only a part of the present district, but it contained 2,295 villages, 1,538 principal and 757 subordinate. The exact state of things, as they existed in those times, is, of course, not precisely ascertainable. It is possible that in many cases as the properties were distinct, so were the village sites. Many deserted mounds are scattered over the face of the country, but on the other hand many sites of existing villages are comparatively new. The probability, however, is that in the times which Ahmed Sháh, Durání, made so troublous, a much greater concentration of the village communities took place than had existed before. The inhabitants of distinct hamlets collected together the better to resist the common enemy; and in the depression which followed almost all previous distinctions were lost sight of. In the course of time concentration of dwellings became a custom, and the Sikh system of government which supervened did not tend to dissolve the new bond of union. Boundaries were forgotten, occupancies had become promiscuous. The combined sections of the community were from the first nearly connected by the tie of clan and possibly relationship. Pedigrees were but half remembered, nothing remained but a tradition that the village was composed of two or more families, to each of whom, in former times, belonged a separate estate."

Desire at annexation for separation.

The leniency of our system revived the desire for separation. The chaudhrís or lambardárs probably belonged to the strongest section of the community, and had lorded it over the whole body, monopolising the perquisites and profits of office for three generations. An opportunity for emancipation was now discovered. So far as recollection or exact knowledge of the people was concerned, the matter might be only traditional, but records of past times existed, and were jealously preserved by the descendants of their old custodians. A small fee procured the desired information, obsolete names were ferreted out, the requisite particulars as to area, &c., were ascertained and a suit duly filed.

Measures adopted.

Mr. Prinsep was at the first of opinion that wherever practicable it would be better to divide, and accordingly a general investigation into the existence of these tibbis was made mauzawár. The result was that a large number of

Chapter III, A.

Statistical.

Measures adopted.

claims were made. Most of them were, however, inadmissible, owing to the occupancies, possession, &c., having been so long intermixed, the consequent impossibility of defining the boundaries. But a good number were declared separate. As we proceeded, however, it was found that this would not do. Infants cannot stand by themselves all at once : the advantages of partition were imperfectly apprehended by the applicants themselves, the real object was lambardári. Although the law allows it as a legitimate escape from the joint responsibility bound, it was ultimately decided to refuse perfect partition to weak communities for this settlement, and only 157 tibbis were formed into separate mauzas.

Immigration and emigration.

Table No. VI shows the principal districts and States with which the district has exchanged population, and the number of migrants in each direction. The question of migration is discussed at length in Part II of Chapter III of the Census Report of 1881. The number of people enumerated as born in the district is 7,74,656, of whom 4,19,680 are males and 3,55,006 are females. The total gain and loss to the district by migration is shown below :—

Proportion per mile of total Population.

Detail.	Census 1881.		Census 1891.	
	Gain.	Loss.	Gain.	Loss.
Persons	61	68	52	69
Males	50	72	-33	78
Females	72	63	75	60

The total number of residents born out of the district is 40,624, of whom 13,957 are males and 26,667 are females. The number of persons born in the district, and living in other parts of the Panjab, is 54,435, of whom 33,123 are males and 21,312 are females. It will be seen from the table above, that as compared with 1881, in 1891 the gain from immigration was less while the loss from emigration was more. The emigration of males from the district is more than double the immigration, but on the contrary the immigration of females is greater than the emigration. The places in which emigrants from Gujrát largely exceed the immigrants they give to Gujrát, are Lahore, Jhelam and Ráwalpindi.

The following remarks on the migration to and from Gujrát are taken from the Census Report of 1881 :—

"Here again the pressure of population is very great, and Gujrát given to every district in the list, even to Amritsar and to Siálkot, where the pressure is still greater; but all the other neighbouring districts are very scantily peopled, and the surplus population of Gujrát flows into them readily; and if it were not for the large influx of people driven by famine from Kashmír, emigration would exceed immigration by 52 per cent. A great deal of such immigration as there is, is of the reciprocal type, but the emigration is almost entirely permanent."

Chapter III, A.

Statistical.

Immigration and emigrau.

In 1891 the immigration from Kashmír was shown at 10,101 persons, of whom 3,062 were males and 7,039 females, as compared with the Return of 1881, when 10,787 persons enumerated in Gujrát were shown as born in Kashmír, of whom 4,372 were males and 6,415 were females.

The figures below show the general distribution of the population by birth place.

Proportion per mile of resident Population.

Born in	Total Population.		
	Males.	Females.	Persons.
The District	964	925	946
The Province	990	978	985
India	1,000	1,000	1,000
Asia	1,000	1,000	1,000

Increase and decrease of population.

The figures in the statement below show the population of the district as it stood at the enumerations of 1855, 1868, 1881 and 1891 :—

	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals ...	1855	517,626	279,537	238,089	270
	1868	616,509	232,009	284,500	324
	1881	689,115	362,162	326,953	349
	1891	760,875	400,514	360,361	412
Percentage ...	1868 on 1855 ...	19·1	18·8	19·5	21·1
	1881 on 1868 ...	11·8	9·1	14·9	7·7
	1891 on 1881 ...	10·4	10·5	10·2	18·1

Unfortunately the boundaries of the district have changed so greatly since the census of 1855, that it is difficult to compare the figures; but it would appear that the total number of souls (no details of sexes are available) included in the district as it now stands according to the enumeration of 1855 was only 500,167; and if so, the increase between that enumeration and the one of 1868 was 23 per cent., or more than double that which took place in the corresponding interval between the enumerations of 1868 and 1881. The remarks already made upon the subject of emigration sufficiently explain this fact. Population has increased too fast for the means of subsistence, and the people have been compelled to leave their homes.

Chapter III, A.

Statistical.

Increase and decrease of population.

It will be seen that the annual increase of population per 10,000 between 1868 and 1881, has been 67 for males, 108 for females, and 86 for persons, at which rate the male population would be doubled in 103·7 years, the female in 64·8 years, and the total population in 80·9 years. In 1881 it was estimated that if the same rate of increase continued during the succeeding ten years the population would have been for each year in hundreds as shown in the following table :—

Year.	Persons.	Males.	Females.
1881	689,1	362,2	327,0
1882	695,1	364,6	330,5
1883	701,0	367,0	334,0
1884	707,1	369,5	337,6
1885	713,1	372,0	341,3
1886	719,3	374,5	344,9
1887	725,5	377,0	348,6
1888	731,7	379,5	352,4
1889	738,0	382,0	356,2
1890	744,3	384,6	360,0
1891	750,7	387,2	363,9

The actual increase has been more than was estimated by 10,000 persons, though the increase of females has been less than was estimated. In the previous census the increase in population was supposed to have been caused partly by increased accuracy of enumeration, tested by the proportion of males to population, which was 54·00 in 1855, 53·85 in 1868 and 52·55 in 1881 ; but which at the census of 1891 was 52·62, while the total population has increased largely during the ten years 1881-91, the urban population has decreased though the number of towns remains the same. For the whole district the rural population shows an increase of 74,143 persons or 11·5 per cent. and the urban population a decrease of 2,383 persons or 5·9 per cent. This is probably due to the effect of the improvement of communications in drawing away the mercantile classes from the smaller cities to the great centres of commerce, and also to artisans, who are mostly trained in towns finding employment in places where demand for their services is greater than in their small native towns. The greatest decrease in towns is in Jalálpur (– 1,774) ; the special cause existing here is the decrease in the number of Kashmírís and to the fact that a new hamlet has been built within the mauza limits, but outside the limits of the Municipality. The population of individual towns at the respective enumerations are shown under their several headings in Chapter VI. Within the district the increase of population for the various tahsíls is shown below :—

Chapter III, A. — Statistical.

Increase and decrease of population.

Tahsíl.	Total population.				Percentage of population.		
	1855.	1868.	1881.	1891.	1868 on 1855.	1881 on 1868.	1891 on 1881.
Gujrát	234,310	272,055	297,040	308,861	16·1	9·1	4·0
Khárian	159,543	190,005	217,371	248,076	19·1	14·4	14·1
Phália	106,314	154,819	174,704	203,938	45·7	12·8	16·7
Total District* ...	500,167	616,879	689,115	760,875	23·3	11·7	10·4

Births and deaths.

Table No. XI shows the total number of births and deaths registered in the district for the five years from 1887 to 1891. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Tables No. XIA and XIB.

The registration is still imperfect, though it is probably improving, but the figures always fall short of the facts, and the fluctuations to some extent correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881, which will be found at page 56 of that report, throw some light on the fluctuations. Further details as to birth and death-rates in individual towns will be found in Table XLIV, and under the headings of the several towns in Chapter VI.

The figures below show the chief statistics of birth and death-rates since 1881, calculated on the population of that year :—

Years.	Ratio of births per 1,000 of population.			Number of males born to every 100 females born.	Excess of births over deaths per 1,000 of population.	Excess of deaths over births per 1,000 of population.	Number of males died to every 100 deaths of females.	Ratio of deaths per 1,000 of population.		
	Males.	Females.	Total.					Males.	Females.	Total.
1882 ...	22·55	89·93	42·48	113·18	21	...	113·42	22	21	21
1883 ...	25·61	22·66	48·27	113·00	24	...	112·01	24	23	24
1884 ...	27·37	24·72	52·09	110·69	26	...	108·40	26	26	26
1885 ...	25·32	22·93	48·25	110·45	22	...	107·60	26	26	26
1886 ...	21·61	19·28	40·89	112·10	15	...	105·29	25	26	26
1887 ...	20·82	18·45	39·27	112·81	10	...	108·87	28	29	29
1888 ...	21·83	19·29	41·12	113·17	12	...	108·08	28	29	29
1889 ...	22·58	19·90	42·48	113·4[illegible]	11	...	107·42	31	32	31
1890 ...	20·60	17·65	38·24	116·7[illegible]	...	41·23	109·29	78·96	80·03	79·47
1891 ...	15·35	13·46	28·81	114·0[illegible]	...	·49	125·88	31·02	27·39	29·30

* These figures do not agree with the published figures of the Census Report of 1868 for the whole district. They are taken from the registers in the District Office, and are the best figures now available.

Chapter III, A.

Statistical.

Age, sex and civil condition.

The figures for age, sex and civil condition are given in detail in Tables VII and VIII of the Census Report of 1891. The number of sexes for each religion for the whole district and for tahsíls, is shown in Table No. VII appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter VII of the Census Report of 1881. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures, or any statistics for tahsíls. The following figures show the distribution by age of every 10,000 of the population according to the census figures :—

	0—1.	1—2.	2—3.	3—4.	4—5.	0—5.
Males	355	260	282	292	339	...
Females	386	284	295	309	326	...
	5—10.	10—15.	15—20.	20—25.	25—30.	30—35.
Males	1,619	1,083	1,009	842	833	635
Females	1,545	978	1,043	868	915	632
	35—40.	40—45.	45—50.	50—55.	55—60.	Over 60.
Males	607	376	485	220	380	393
Females	683	385	484	194	336	337

The number of males among 10,000 of both sexes is shown below :—

Population.	1853.	1868	1881.	1891.
All religions	5,400	5,385	5,255	5,263
Hindús	...	...	5,338	5,212
Sikhs	...	...	5,658	5,569
Muhammadans	...	...	5,238	5,262

The number in villages and towns was :—

Year.	Villages.	Towns.
1881	5,262	5,154
1891	5,269	5,150

In the census, the number of females per 1,000 males in the earlier years of life was found to be as shown below. The figures for civil condition are given in Table No. X, which shows the actual number of single, married, and widowed, for each

Chapter III, A.

Statistical.

Age, sex and civil condition.

sex in each religion, and also the distribution by civil condition of the total number of each sex in each age period :—

Year of life.	All religions.		Hindús.		Muhammadans.	
	1881.	1891.	1881.	1891.	1881.	1891.
0—1	964	972	884	1,020	975	971
1—2	956	984	1,027	900	949	995
2—3	972	942	890	936	983	941
3—4	949	892	...	891	...	964
4—5	921	851	...	879	...	898

Infirmities.

Table XII shows the number of insane, blind, deaf-mutes, and lepers in the district in 1891. The statement below shows the numbers for 1881 and 1891. It will be seen that the figures for 1891 show a considerable decrease under every head. Tables Nos. XII to XVA, of the Census Report of 1891 give details of the age and tribe of the infirm :—

Infirmity.	Actual numbers.		Proportion per 10,000.			
			1881.		1891.	
	1881.	1891.	Males.	Females.	Males.	Females.
Insane	351	270	6	4	4	3
Blind	3,347	2,297	47	51	28	31
Deaf-mutes	883	737	16	9	12	7
Lepers	429	193	9	3	3	1

European and Eurasian population.

The figures given below show the composition of the Christian population, and the respective numbers who returned their birth-place and their language as European :—

	Details.	Males.		Females.		Persons.	
		1881.	1891.	1881.	1891.	1881.	1891.
Race of Christian population.	European and Americans...	191	23	17	19	208	42
	Eurasians	16	5	12	3	28	8
	Native Christians	12	35	7	21	19	64
	Total Christians ...	219	63	36	51	255	114
Language.	English	216	24	31	22	247	46
	Other European languages	...	2	...	1	...	3
	Total European languages	216	26	31	23	247	49
Birth-place.	British Isles	171	11	6	6	177	17
	Other European countries...	...	2	...	1	...	3
	Total European countries	171	13	6	7	177	20

Chapter III, B.

Social and Religious Life.

European and Eurasian population.

But in 1881 the figures for the races of Christians, which are discussed in Part VII of Chapter IV of the Census Report, were very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for European birth place are also incomplete, as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified, and were therefore classed as "doubtful and unspecified." The distribution of European and Eurasian Christians by tahsíls is shown in Table No. VII. The decrease of the European population in 1891 as compared with 1881 is attributable to the enumeration in 1881 of persons employed in construction of the railway.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Domestic occurrences affect the people.

Births, marriages and deaths, and the ceremonies which belong to these domestic occurrences, affect in a very important degree the welfare and comforts of entire families, and deserve much notice. They are the events which draw most heavily on the pockets of rich and poor; for which they must borrow, if they have not the ready cash. They throw into debt the young man starting in life and the old who are finishing. The manner of following the prescribed observances and the expenditure thus incurred, fix the local status of the house in village society.

Betrothal.

Among Jats marriages are generally brought about through the village barber, *hajjám*, or the bard, *mirásí*, or by Brahmans, who are appointed agents, and are called *lágí*. The father of the girl sends one of these to find a match for her, and, having found one, to ascertain further the age of the boy, his personal attractions and defects also; to make sure of the character, means and respectability of the family. When the *lági* has found a bridegroom to his satisfaction, he informs his employer; no expense attends this. Having heard the first tidings, the girl's father sends forth again one or two *lágís*, duly commissioned, to the father of the boy. By them are sent presents; these consist, among the poorest class, of eleven dried dates, *chhuháráh*, Re. 1 cash, and Re. 1 worth of sugar, *shakkar*. The middle classes, such as lambardárs and other well-to-do people, send eleven dried dates, Rs. 5 cash, 2½ sérs sugar, *misri*. The better classes, such as zaildárs, send twenty-one dried dates, five *sérs* of sugar, *misrí*, cash Rs. 21. The messenger departing finds out the houses of the retainers of the father of the boy, the bard or barber, or Brahman, and informs him that the *nátah*, betrothal party, has come from such a place. This reaches the ears of the father of the boy, who takes counsel with his relatives; and, if he accepts, feeds the messenger, who gets *khichri*, rice and *dál* cooked together. In the morning, having called together the relatives, the girl's messenger puts one date into the mouth of the boy,

Betrothal.

and presents him with the rest and the money, &c. The father of the boy has then to distribute among his brethren Rs. 5, 10, 15 worth of sugar, *shakkar*, according to his means, giving to each house half a *sér* or one *sér*. This custom is called *bháji*. The *lági* gets some parting present, As. 8, or Rs. 1 or 3. He must also give his own *lágís* something; to the barber, bard and Brahman eight annas each; to the waterman, *jhíwar*, washerman and potter four annas each. The middle class give double this. The upper class give double what the middle class give. The wives of the bards and the girls of the family collect and serenade the boy; the former receive a *sér* of grain each. This is called *vel*.

The day is fixed.

The day has then to be fixed; this is effected through the *lágís*; generally no present is sent to the boy's father; one of the middle class may send one piece of *chunni*, cloth worn by women, and a piece of *chápe* worn by women, a red *lungi* or turban, to the father of the boy. The upper classes send ornaments; the *dur* or earring, *korhís*, bracelet, *has*, a silver collar, *chura*, called in this country *báhi*, or light bracelet worn by women; five *trewar* or suit of cloths of three pieces each; a horse. The middle classes call this *bhocha*, the upper class *tíka*, and say the *tíka* has been sent. The father of the boy collects his brethren and fixes the day and the month, and receives the above presents, bestowing a parting gift upon the *lági*, Re. 1; or among the upper class Re. 1 to a Brahman, Rs. 3 to a barber or bard. Among the lowest class the girl receives no present, but the middle class send her a piece of *sálu*, red cotton cloth, cash Re. 1; the upper class send the *salu* and cash Rs. 5. For the wedding-day both families prepare the wedding necessaries 20 or 25 days before the wedding. Among the lower class the father of the boy sends to the girl's father a skein of red thread, *dhága mauli ká*, with a knot in it, as a token that the wedding is to take place on a certain day. The middle class send two *man*, 160lbs of *gur*, and the upper class send four *man* by the hands of their *lágís*, for distribution among their kinsfolk in neighbouring villages, and to give them notice of the coming event. This practice is called sending the *gand*. The *lágís* receive from four to eight annas at each house where they leave the *gúr*.

The anointing and serenading.

The fourth step is the anointing, *tél charhána*. One week before the marriage, the fathers of the pair give notice of the day for the anointing. In the afternoon the women of the brotherhood and the women of the bard assemble and sing at the houses of the boy and girl. They place each of the betrothed at their respective houses upon an inverted basket in the yard of the house; four women hold out a canopy of red *sálu* cotton cloth over his or her head. Then the tailor and washerman tie a skein of red thread, *gánah* on the right wrist. Then the women make a preparation of sweet-scented leaves pounded with the flour of gram, *besan*, and to this they add oil; with this they

Chapter III, B.

Social and Religious Life.

The anointing and serenading.

anoint his or her body, rubbing the preparation well in. The senior woman of the family first begins this operation. From that day until the marriage the betrothed do not work but get good food, and are said in common parlance to be *maínyán para hua*. At the anointing the poorer class have to distribute two *man* of wheat, boiled and called *ghunguniyán*, to the women of the brotherhood; the middle class distribute in the same way four *man gur*, the upper class seven *man gur*. The *lágís* have to receive Rs. 1, 2 or 5 according to the position of the family, but the Brahman never gets more than Rs. 2. The women of the family have then to give the women of the bards one *sér* of grain per house. This is called *vel*. From this date until the day of marriage the girls of the family assemble every night at the house of the bride or bridegroom, and sing for an hour and a half. That sung at the boy's house is called *ghorián*, at the girl's, *soház*.

The dyeing with *hina*.

The fifth step is the dyeing of the hands and feet with *hina* (*menhdi lagána*). The day before the marriage all the relations and acquaintances who have been invited by the *gand* assembles. This is called *mél*. The women of the family and the wives of the bards again sing and dye with *menhdi* the hands and feet of the pair. The Rs. 1 or 2 worth of *menhdi* is distributed to the women. The *lágís* again receive annas 8, Rs. 3 or 4.

The bath, the garlanding and the toilet.

The sixth observance is the garlanding with flowers, *sehra lagána*. On the wedding-day, at mid-day the potter's wife brings an earthen vessel, *gharah*. The women of the family and the wife of the bard carry this vessel, singing to the well; the waterman fills it; this is called the *ghari gharauli*. It is then taken up by the women of the *Aráins*, or gardeners, and brought by them to the house of the boy. The *musalli* or sweepers then prepare and bring a *khárah* or basket, turn it upside down, put the boy on it, and light a lamp under it; then the boy is bathed by the village servants with the water from the *gharah*, the whole brotherhood, male and female, standing round. Then the potter brings seven *chhúniyan* or earthen saucers (with which the mouths of *gharahs* are closed); these are placed before the basket, and the boy jumps on to them and breaks them, this is supposed in some way to avert the evil eye. The *lágís* then receive two annas each: potter, sweeper, tailor, drummer or musician, gardener; but the waterman, barber, bard, Brahman, and washerman eight annas each among the lower classes; the middle and upper classes give more. The dirty clothes taken off the boy are taken by the barber as his perquisite. The tailor then brings a fresh *gahnah*, or skein of red thread, for the right wrist. The village banker or shopkeeper brings a *séhra* or fringe of long gilt threads, and the Aráin brings a similar string of flowers; both are tied upon the forehead of the youth, the gold below, the flowers above. He is then dressed in trowsers of *gulbadan* (a silk stuff), a sheet saffron coloured, a red or white turban,

Chapter III, B.

Social and Religious Life.

and new shoes brought by the cobbler; presents are again distributed. The banker gets from Rs. 1-4-0 to Rs. 5, the gardener and washerman from 8 annas to Re. 1-4-0.

Wedding presents or *tambol*.

Then comes the receiving of the wedding presents *tambol*. A copper vessel is placed in the centre, called *thál*; by this sits the goldsmith and the barber, and the recorder, being the banker or the *mulla*. Each of the relations gives, according to his means, in cash. The barber takes the gift, and hands it over to the goldsmith, who tests it and throws it into the copper vessel; the amount is then recorded. These presents vary from Rs. 1 to 5 among the poorest class, from Rs. 5 to 31 among the middle classes, from Rs. 7 to 51 among the upper classes. The larger sums are given by the nearest relations. The *lágís* again receive presents from Rs. 1 to 2, and the upper classes give sometimes Rs. 20 to the professional dancing girls. Then food is distributed, and the cost of the feast varies from Rs. 110 to Rs. 266 and Rs. 989 according to the position of the parties.

The procession of the bridegroom and the meeting of the fathers.

The seventh stage is the marriage ceremony. When the marriage procession (*barát*) of the bridegroom reaches the village of the bride they stop in the *daira* or village guest-house, or some other open place; and in the evening, when they are ready to start for the dinner at the girl's father's house, the bard, barber and Brahman of the bride's family bring sugar (*shakkar*), and put it into the mouth of the bridegroom, whose father gives them Rs. 1-8, or 3 or Rs. 7. Then the two families arrange themselves with their respective guests, in two lines opposite each other in some open space. The two fathers then meet and embrace in the centre; this is called the *milni*. The upper classes at this juncture would let off Rs. 50 worth of fire-works. All then meet for dinner at the bride's house, and the barber of the family brings milk for the bridegroom, when he and the washerman get Re. 1 each. The barber then makes a *dolah*, or a small palanquin of *kanah* grass, and puts in it eight lamps made of flour paste. They call this the *berah ghori*. In this *dolah* the father of the bridegroom puts Rs. 1-4-0, 2 or 3, and the bride's *lágís* take this. Then the girls assemble and pour oil into a copper tray, *thál*, and put in it a *katorah*, or small copper vessel; this the girls hold down, and the bridegroom tries to get the *katorah* away from them. They play at this for half an hour; the bridegroom then puts Re. 1 into the tray, and the game is stopped. After the dinner the bridegroom's party return to the *daira* and sleep. In the morning the bridegroom's father takes to the girl's father's house, with a procession, the presents for the bride, in value ranging from Rs. 13 to Rs. 23 or Rs. 89 according to circumstances. The girl's father keeps the clothes for the girl to wear, gives back the cash and half the other things, keeping half himself. The upper classes would have professional dancers at this period, and pay them Rs. 20 or so. Then the father of the bridegroom gives again to the barber and bard of the bride's family Re. 1

The presents for the bride, and the procession.

Chapter III, B.

Social and Religious Life.

each, and the girl's father gives the *lágís* of the bridegroom Rs. 2 each. Then the girl's family tie a rope to the leg of the bridegroom, when he is bought off by the father for Rs. 1-4-0 or Rs. 2 or 5. This custom is called *pair pakrah*. After this the bride is bathed. Then the *uhlma* or priest is called to read the marriage service, first to the bridegroom, who has to repeat the *kalma*, or belief, three times; he then visits the bride inside the house, who does the same. The priest comes out and sits by the bridegroom in the assembly; two men are appointed agents, *vakíl*, on the part of the girl; they go to the girl, and tell her that her parents have given her to such and such a man; she whispers three times over that she is agreeable to the arrangements. The agents return, and the priest examines them as to where they have been. They reply that they are *vakíls*, and have come from the daughter of so-and-so, who has accepted such-and-such a youth as her husband. This is done in public. The bridegroom is asked three times, and he admits that he has accepted such a girl as his wife. This is the marriage ceremony, *nikah*. The priest gets Rs. 1-4-0 or Rs. 2 or 5, the bard gets Re. 1, barber Re. 1, other attendants Rs. 4.

The reading of the service.

The dower.

After the marriage the girl's father spreads the dowry out in an open space. This is called *khat*. The dowry consists generally of clothes, jewels, and furniture, the value of which will seldom be under Rs. 100, and may amount to a very large sum. As these things are being opened out, the bard of the girl's family calls them out by name and description with a loud voice. The bridegroom's father then gives the sweeper Re. 1, potter Rs. 2, waterman Rs. 4, bard Re. 1, barber Re. 1, cobbler Rs. 2, Brahman Rs. 2, blacksmith Re. 1, carpenter Re. 1, washerman Rs. 3, the *fakír* of the *takya* Re. 1; the *mulla* of the mosque Re. 1, the *halwai*, sweetmeat-maker, Re. 1; the lambardars of the village then get Rs. 1-8-0, *thánah patti*, which they give to their bard; the *pir* gets Re. 1, the barber's wife Re. 0-8-0, the oilman Re. 1. The total of this is about Rs. 25; the 2nd class pay perhaps Rs. 59, the 1st class Rs. 129. After this the girl's father gives the barber and bard of the boy's family Re. 1 each as a parting present. The boy's father distributes to the poor Rs. 10, or, if of the middle class, Rs. 100. If he belongs to the upper class, he does the *rátachar*. The two families collect in the house of the girl's father, and the bards from neighbouring villages beg; they introduce themselves as the bard of so-and-so, and get Rs. 2 or 3; a very large sum is spent thus by the bridegroom's father. The bride's father gives them one meal, and gives a few copper coins to every beggar.

Fees paid by both parties

The going off.

The girl is then placed in a *doli* or covered palanquin, and made over to the bridegroom's father, who takes her home. On arrival the *lágís* of the girl, who have accompanied her, receive Rs. 4 or 11 or 35, and are sent away (a zaildár would give Rs. 100), and then the family *lágís* receive Rs. 6 or 17 or 27, and

The *mukláwah.*

are sent away also. Everybody then returns home. The bride remains three days with her husband, and then returns to her mother's home. A year or two afterwards the bridegroom goes and fetches his bride home. This final bringing home of the bride is called *mukláwah*. Marriages are generally celebrated among the agricultural classes when the parties are approaching maturity, when the girl is 15 or 20 years of age, and the youth 18 or 22; sometimes, however, marriages are made at 8 or 10 years of age. Among the Khatrís girls are married between 6 and 10. In the low-lands the girls appear to arrive at maturity soon, and some are mothers at 15 and even at 11 or 12. In the high-lands and *bár* the girls are later in arriving at womanhood, and are seldom mothers before they are 20. In the Phálián tahsíl late marriages have hitherto been the rule, no doubt owing to want of means; this tahsíl is poorer than either of the others. Thus the average expense of a wedding, *biyah*, among the three classes is from Rs. 165 to Rs. 545 or Rs. 2,300. The owner of a plough will not spend less than Rs. 165. The marriage of a son or a daughter is equally expensive. A poor tenant, farm or village servant, will content himself with the *nikáh*, or the reading of the service by a *mullán* at the house of the girl in the presence of a few friends.

Marriages at what age.

Expenses.

On the birth of a son all Muhammadans make the same rejoicings and give the same presents. The first person to appear upon the scene is the priest, *ulma*, who whispers, the call to prayer, *báng*, into the infant's ear, and receives Re. 1. He is followed by the *darwesh* or servant of the mosque, who receives 4 annas. When the child is two days old, the *mírási* or bard makes and presents to him a small *kurta* or coat, in return for which he may receive from well-to-do people a horse, or cow, or buffalo. He is followed by the tailor of the village (the washerman), who brings a parrot of green cloth, with a number of green and red tassels appended. This is hung up from the centre of the roof of the room where the child is; he receives Re. 1. Then comes the sweeper (*musalli*), and makes a fringe of the leaves of the *siras* tree, and suspends it across the door of the house; he receives Re. 1. Among the Varaitch Jats and Chibs, whether Hindu or Muhammadan, it is the custom for the *parohit* of the family, a Brahman, to tie a skein of red thread on the right wrist of the child, for which he receives Re. 1. The carpenter must tender his congratulations also, and with them he offers a little wooden cart as a plaything; he receives Re. 1. The cobbler, believing that there is nothing like leather, makes a charm of that substance, a square ticket, which is hung upon the child's neck on payment of Re. 1. The potter presents a strange resemblance of a horse fashioned from the clay he handles, and receives Re. 1. The *máshki*, or water-carrier, corn-grinder, and baker in one, makes a bow and arrows of bamboo, and presents them, receiving Re. 1. The blacksmith forges an iron anklet as an ornament for the foot of the unfortunate infant, and receives his Re. 1.

Chapter III, B.

Social and Religious Life.

The ceremony of the 7th day.

The feast after the 40th day.

On the 7th day the child is named, and the head is completely shaved by the barber, who receives sometimes a horse, or cow, or buffalo. There are other expenses too on this day. All sisters and paternal aunts have to receive a new suit of clothes each, and a little present of money. The *fakir* of the village *takya* and the village watchmen have to receive their little gifts of Re. 1 or less. After the 40th day all the *fakírs* of the village or the neighbourhood who come in, all relatives, and the village servants attached to the family, have to be well fed. The expense of this feast varies with the circumstances of each family.

Circumcision.

Sunnat or *khatna karna*, circumcision, is performed at ten years of age in the hot weather, and presents of *gur* are made.

Custom among Hindús.

Customs among Chibs.

Among Hindu Jats in the place of the *ulma* appears the *parohit* or *pándah* on the day of the birth, and writes the horoscope, and receives his fee of Re. 1. Instead of the ceremonies of the 40th day, the Hindús have to feast their brethren on the 13th. This is called the *dhamán*. Among the Chibs the *mirási* presents no coat, and the sweeper hangs no festoon of *siras*. The mother may not leave the room in which she was confined until six days have passed.

Ceremony of the 6th evening

On the 6th evening the ceremony of the *chhatti* is performed. In the room where the mother is, a piece of the wall is whitened with rice flour, and in front of it a lamp is lighted, and over the lamp is hung a parchment sieve as a target; by this a woman stands. A boy of 10 or 12 with a bamboo bow shoots seven bamboo arrows into the sieve, in which they remain transfixed. The mother then rises and withdraws each arrow one by one. Whilst this is going on inside the house, the girls of that quarter of the village and of the family collect and sing outside, and receive afterwards one or two measures, *topás* of *bájra* grain, which has been soaking in cold water since the morning, and is called *bhangúr*; relations receive this also. This is a very ancient ceremony, and is observed with great care and superstition.

Funerals.

The carrying to the grave, and service.

As these are also one of the chief expenses of the agriculturist, it is advisable to notice them. They form a certain demand upon his profits, to cover which he must either save money or run into debt. On the death of an agriculturist, the *mulla* or priest is called to wash the corpse for which he receives Rs. 1 or 2 or 3 according to the position of the deceased; two cloths are used during the ablution, which are the perquisites of the *mulla*. The winding-sheet costs, 25 yards *gárah*, Rs. 2-8, or 12 yards *lattah* or *khása*, Rs. 4; of this the *mulla* tears off enough to form a prayer carpet, *jái-nimáz* at the grave. In the rest the body is wrapped, being tied in three places, and it is then placed on a bed. The corpses of the young are always covered with a white pall; that of an old man, if of the upper class, with a

Chapter III, B.

Social and Religious Life.

The burial.

lungi or turban, value about Rs. 10, or a *doshálah*, a silk shawl, Rs. 20, or an imitation *doshálah* of Rs. 5 or 10. This becomes the perquisite of the *mirási* or bard after the burial. The grave-digger receives Re. 1 and a meal. The service is read before the grave, the body being placed on a bed with its head to the north, and its face to the west and Macca. The body is always carried by the nearest relations. The funeral party forms a line facing the corpse, sometimes three deep; the *mulla* stands in front, and repeats a portion of the *Kurán*, calling down a blessing on the deceased. A *Kurán* and Re. 1 are then presented to the *mulla* by the heir, with the expression of a hope that they may be received as some atonement for the sins of the deceased. The body is then lowered into the grave; it is not placed in the centre of the grave, but a recess is hollowed out at the bottom of the western side of the grave along its whole length. In this recess the corpse is placed on its side with its face towards Macca. The recess is then closed in with bricks or clods and plastered over. Thus in filling in the grave no earth falls upon the body. Then bread and sweetmeats (*nán-o-halwa*) are distributed at the grave to the *mullas* and beggars; the latter get also copper coins; from Rs. 10 to 50 is spent thus. The mourners then return home. Among the Jats it is the custom for the bard who takes back the bed to the house to set up a lament or wail, *náhráh márna* or, in the language of this district, *dha márna*. For this he receives Re. 1. On the day of a death neither the family nor any relations touch food. The second day the near relations cook *dál*, pulse and bread and send it to the deceased's home. The third day the heirs of the deceased distribute boiled wheat (*ghungnián*) to the relatives, servants and beggars, costing from Rs. 1 to 5. For forty days the *mulla* receives his evening meal gratis. On the 41st day again a meal is distributed in the evening to relatives, *mullas* and beggars; from Rs. 5 to 20 are so spent. News is sent of a death to relations in neighbouring villages. They call at the house of the deceased (*mukán karna*). They have to be entertained at an expense of from Rs. 15 to 400 even, but each leaves a small present behind him of from Rs. 1 to 4 per family. The income is perhaps about one-third of the expenditure. About a year after, among the better classes, it is the custom again to distribute a meal to all relations, the *mulla* and the poor; from Rs. 50 to 100 is spent on this. This is an optional observance. Thus the average outlay on the funeral of an adult among the three classes is from Rs. 35 to 190 or 600. Upon the funeral of children little is spent. During Sikh rule the expenses attending all the above ceremonies much diminished for want of means; they are now increasing again with the prosperity of the people. So long as they are kept within bounds, and debt and difficulties are not the result, this can scarcely be regretted, as they promote good fellowship, and give all a feeling of contentment, and bring all to recognise the advantages of peace, and of the stable rule of a strong and moderate Government.

The lament and the fasting.

The priest and his dues; the visits of condolence.

The anniversary. expenses.

Expenses increasing again with means.

Chapter III, B.

Social and Religious Life.

Games.

There is little merriment about the people, the struggle for existence is great, and leisure for amusements is generally wanting. This is especially noticeable in river villages, and in tahsíl Gujrát, where population is very dense: in the upland *báráni* country and in the *bár*, people are rather more light-hearted and cheery. The popular amusements, which are chiefly confined to youths and children are *saunchi*, a sort of prisoner's base, which played roughly often leads to personal injuries; *kushti*, wrestling; *mughdar*, using the clubs; and *mungli*, using the two-handed club. Of late years cricket, in some form or other, has become popular among the younger generation. Boys may be seen any evening playing in the neighbourhood of towns and large villages, and using for preference the roads as their play-ground. The eleven of the Gujrát School has more than once distinguished itself in matches with schools of other districts. Kite-flying, at certain periods of the year, is also an amusement of the younger children, and cock-fighting and quail-fighting of the elders: while in front of the village *daira* are generally to be seen stones and weights with which, when the elders assemble after the day's work is done, the young men display their prowess.

Food of the people.

The following note regarding the food of the people was furnished by the District authorities for the Famine Report of 1879 :—

"The staple food grains of the people of the district are wheat, barley, *jowár*, *bájra* and *maki* ; of the rabi crops, wheat and barley are sown in October and November, and cut in May and June; rainfall when the seed is germinating is most beneficial for the crops, also in February and March previous to the formation of grain in the ears. At the following periods injury is sustained by these crops from excessive rain: immediately after sowing, as the seed then becomes dislodged or rotted; secondly after the grain has ripened in the ears, at which time heavy rain causes the stalk to break; lastly, after the crop has been reaped, and is being threshed and stored. Of the kharíf crops, *jowár*, *bájra* and *maki* are sown in June and July, and cut in September and October; for these crops rains during June, July and until the formation of grain in the ears are most beneficial, and heavy rain during September and October, when the grain is ripening, is most injurious to these crops."

The average annual consumption of a family of five souls, including two children and an old person, was estimated as follows:—

	Maunds.	*Sérs.*
For agriculturists—		
Wheat	27	0
Bájra	10	0
Jowár	3	30
Barley	5	20
	47	10
For non-agriculturists—		
Wheat	30	15

Chapter III, B.

Social and Religious Life.

Food of the people.

In 1870 Colonel Waterfield estimated the total consumption of food by the population of the district to be as follows:

	Maunds.
Grain used as flour	2,186,834
Other grain and vegetables	296,301
Total	2,483,135

The grain he described as wheat, Indian corn, *jowár, bájra, mandal,* barley and gram ground and eaten as bread, with *mash, masur, moth* and rice eaten unground. The vegetables most largely used were radishes, cauliflowers, onions, and cucumbers. He allowed three-quarters of a sér for each adult male, half a sér for each woman, and a quarter of a sér for each child.

The food of the agricultural population during eight months of the year consists mainly of *bájra.* During the remaining months it varies with the crops, that being used which is just harvested, and consequently cheapest. When the spring harvest first comes in, barley is eaten for about a month; after that during the next three months wheat or gram takes its place. But as the amount of gram produced in the district is small, this grain only comes into general consumption when the price of wheat rises very high. *Jowár* is, of course, eaten after the autumn harvest, but its nourishing and muscle-producing powers are considered much inferior to *bájra.* Made into cakes the above food grains are usually eaten with butter-milk or curds. There is a saying that an agriculturist who has *bájra* to eat and butter-milk to drink desires nothing else, which shows the importance attached to *bájra* as food. Besides the vegetables mentioned above, during the cold weather leaves of *sarson* are boilded and eaten at the principal meal.

Religions.

Table No. VII shows the numbers in each tahsíl and in the whole district, who follow each religion, as ascertained in the census, and Table No. XLIII gives similar figures for towns. The distribution of every 10,000 of the population by religions is shown below. The limitation subject to which these figures must be taken, and especially the rule followed in the classification of Hindús, are fully discussed in Part I, Chapter IV of the Census Report of 1881:—

Religion.	1881.			1891.
	Rural.	Urban.	Total population.	Total population.
Hindu	938	2,778	1,051	952
Sikh	128	147	129	250
Muhammadan	8,931	7,068	8,816	8,796
Christian	4	6	4	2

Chapter III, B.

Social and Religious Life.

Religions.

General statistics and distribution of religions.

Sect.	Total.	Population.
	1881.	1891.
Sunnís	998	993·1
Shiáhs	1	2·7

The distribution of every 1,000 of the Musalmán population by sect is shown in the margin.

Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Punjab and of their principal sects will be found in Chapter IV of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by tahsíls can be gathered from the figures of Table No. VII; and regarding the population as a whole, no more detailed information as to locality is available. But the landowning classes as a whole and the great mass of the village menials are Musalmán throughout the district, the Hindús and Sikhs being chiefly confined to the mercantile classes and their priests.

District fairs, *melas*.

There are 15 *melas* or fairs in this district, held at 14 different places, on the following dates :—

No.	Date.		Name of place.	Number of men collected.
	Vernacular.	English.		
1	1st Thursday in Hárh.	16th June ...	Shahdaulah, close to Gujrát.	500 *faqirs* are fed.
2	1st Shawál ...	4th January...	Ditto.	30,000.
	10th Zilhij ...	13th March ...	Ditto.	
3	1st Thursday in Hárh.	16th June ...	Gházi Khokhar, one mile from Gujrát.	2,500 *faqirs* are fed from collection of grain made at a *topa* per house.
4	19th Muharram, for two day.	21st April ...	Khángah Háfiz Hayát, six miles from Gujrát.	30,000.
5	1st Shawál ...	4th January...	Lakhanwál, Khángah Bába.	5,000.
6	10th Zulhij ...	13th March ...	Shekh Burhán Sáhib.	
	Every 12th year.	...	Maghowál, Khángah Tawakal Shah.	2,500, of whom 700 *faqirs* are fed for two days.
7	5th Rabi-ul-awal, for two days.	5th June ...	Naushahra, Khángah Pír Muhammad Sacheyár Sáhib.	10,000; income Rs. 200; *faqírs* come from Jullundur, Amritsar and Jammu.
8	1st Thursday in Maggar.	17th Novr. ...	Pindi Miáni, Khángah Shah Kutab Shah.	2,000, and are fed; income Rs. 15 or 20.
9	1st Baisákh ...	11th April ...	Jelálpur, Sobatián, Pír Kaila Jogi.	10,000.
10	1st Muharram, one night.	3rd April ...	Khunan, Syad Jumlah Shah Sáhib.	1,000.

District fairs, *melas*.

No.	Date.		Name of place.	Number of men collected.
	Vernacular.	English.		
11	15th Asauj ...	29th Septr. ...	Killadár Mandar, Guru Satrám Sáhib.	200.
12	1st Shawál ...	4th January...	Chakori, Sher Gházi	3,000; income Rs.
	10th Zilhij ...	13th March ...	Khárián Khángah.	500
13	13th Zilhij ...	16th March ...	Chak Jáni, Kharin, at the mosque of Sharfdín, Gujar.	3,000; income Rs. 25.
14	1st Thursday in Hárh.	16th June ...	Prang, Khárián, Khankah Pír Hyát Kandáhári.	6,000, for thank-offerings.
15	1st Baisákh ...	11th April ...	Ker Bab Sammad Bába Numána Phálián.	10,000.

And besides the above, which are connected with shrines and other *quasi*-religious edifices, there are more general secular assemblages. In Gujrát itself there are three holidays, where a large body of people come together: at the *Dasehrah* in Assu, September; at the *Basant*, Phaggan, February; at the *Holi* in Chetar, March; and at Jalálpur Jatán on the 14th Chetar, March, a fair is held in Maha Nand's garden, and on the 1st Baisákh, 11th April, fairs are held on the Chenáb river at the Kathála and Wazírabad ferry, and that of Kádirabad in the Phália tahsíl. These fairs are all without any advantage, save to those who own or have charge of the shrines, but they might be utilized. Fakírs collect and are fed, and sometimes dance, and the zamíndárs play at certain games, of which *parkauri* (a sort of prisoner's base) appears the favourite.

Gujrát Mission and Schools.

As early as 1862, the operations of the Church of Scotland Punjab Mission, which had its head-quarters at Siálkot, were extended to Gujrát; and in 1865 the Reverend Robert Paterson was permanently located there; and there at once sprang into existence all the usual evangelising agencies. He was succeeded by the Reverend J. W. Youngson, about the year 1876, and he was in turn succeeded by the Reverend McCheyne Paterson in 1885. Under these three missionaries evangelistic and educational work has been regularly carried on. The number of native Christians is now stated to be 81, there are nine agents engaged in the evangelistic work in the district.

Gujrát Mission School.

The Gujrát Mission School was opened in 1865 and at the close of that year there were 34 boys on the roll. In 1868, a Government grant-in-aid was given of Rs. 20 a month, and in 1873, the grant was increased to Rs. 50. In recent years the educational work has developed rapidly, the Gujrát Mission School was converted into a High School in 1891, and, shortly after the Middle Vernacular Board Schools of Dingah and Jalálpur were taken over by the Mission, and the teaching of English introduced into them. The School house at Gujrát,

Chapter III, B.

Social and Religious Life.

Gujrát Mission School.

which is situated on the western outskirt of the city, was formerly the Municipal poor-house. It was for many years rented by the Mission, by whom it was finally purchased about 1880 for Rs. 1,200. Since that date it has been considerably enlarged, and at the end of 1892 the Mission High School was moved into a new building, erected at a cost of Rs. 7,200, the old building being retained for the lower classes. In all the Mission Schools, Bible instruction is regularly given by the Christian teachers, 10 in number, while the number of non-Christian teachers is 32. The pupils now number 956 boys; during the past year the fees amounted to Rs. 4,498 and the grant-in-aid to Rs. 2,506.

Mission Girls' School.

A Girls' School supported by the Ladies' Association of the Church of Scotland and donations from Scotland was originally opened by Mrs. Youngson in 1876, but after a lingering career it was closed. It was started afresh by Mrs. McCheyne Paterson in 1886, and in 1888 it was taken over by the Ladies' Association of the Church of Scotland, who sent Miss Paterson as their first missionary. She carried on the School and began work in the Zanánás. Miss Mackichan arrived in 1889 and shortly afterwards Miss Paterson was compelled to resign from ill-health. The Girls' School has now 82 on the roll, of whom 5 earn Scholarships. The Government grant amounts to Rs. 80 per annum. In January 1891, Miss Stephenson arrived and has charge of the Zanána work. Fifteen houses are visited, with 42 pupils, all of whom receive Bible instruction, and 18 secular instruction. At the beginning of 1892, a Ladies' Mission House was completed for the residence of the ladies; and in 1893 the staff was enlarged by the arrival of Miss Mary Mackichan.

Language.

Table No. VIII shows the numbers who speak each of the principal languages current in the district, separately for each tahsíl, and for the whole district. The figures in the margin give the distribution of every 10,000 of the population by language omitting small figures.

Language.	Proportion per 10,000 of population.	
	1881.	1891.
Hindustáni ...	19	7
Kashmíri ...	9	3
Punjábi ...	9,968	9,986
Pashtu ...	1	1
All Indian languages ...	9,996	9,997
Non-Indian languages ...	4	3

Education.

Table No. XIII gives statistics of education as ascertained at the census of 1891, for each religion and for the total population of each tahsíl. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the census returns.

	Education.	Total Population.	
		1881.	1891.
Males	Under instruction...	160	134
	Can read and write,	323	458
Females.	Under instruction...	5·0	7·6
	Can read and write,	3·9	15·6

Statistics regarding the attendance at Government and aided Schools will be found in Table No. XXXVII.

Education.

Captain Waterfield gives the statistics ascertained by him in 1866-67, as follows, excluding Government officials :—

"Among the children and youths under 18 years of age, sons of Muhammadans, only 2 per cent. are at School, among Sikhs 11, Maháján 4, Brahmins 8, Khatrís 11, Rájpúts 4, Hindu Jats 16, Miscellaneous Hindús 8. Of the entire number of children and youths under 18 in the district, only 2·53, or 2½ per cent. are on the School lists. Through the Chaudhris of the district."

He continues—

"I made enquiries regarding the number of individuals who could read and write well, and who could read and write a little. They gave me as the numbers of the former, 850, and of the latter 33·28; total of the two, 4,178. Upon the males of the district this is 1·39 not 1¼ per cent. Out of 3,207 children in the School, 1,824 are Muhammadans, 1,128 Hindús, 254 Sikhs, and no less than 2,563 are the children of agriculturists. I believe that in this settlement we have profited largely by the spread of education, limited though it has been. Not only were we able to employ a large number of youths as assistants to the patwárís and in the settlement offices, but in most villages there are a few boys, sons of lambardárs and others, who are quite competent to explain any writing to the mass of the uneducated. This is already taking great power out of the hands of the patwárís and the people appreciate it. During the selection of the head lambardárs we were often glad to appeal to this test when doubting between candidates, and the sons of those who had formerly been leading men were often maintained, though minors, on the ground of their being educated. This solution of the question appeared unanswerable to the agricultural mind There is every reason for supposing that education is fashionable in Gujrát, and that it will spread if the schools are increased. The reason always given for the non-education of children is the journey that they would have to make daily from their homes to distant village schools, and at all seasons of the year. There is only one school to every 22 villages: and there are large tracts of country with but few schools, more especially in the very centre of the district where the three tahsíls meet."

In regard to the extract quoted, it is observed that the surmise is correct as to education in the district being popular; it was found, however, that several of the schools were very indifferent, the masters' salaries being too low to produce efficient teachers. In 1869 the number of schools was reduced from 64 to the present standard, the minimum pay of masters being fixed at Rs. 10 per mensem. A large number of schools would be acceptable to the people, but the funds do not admit at present of an increase being effected. In 1872-73 there were said to be only 593 indigenous schools in the district, with an attendance of 3,528 pupils. In his Census Report for 1881 the Deputy Commissioner estimates the number of indigenous schools then existing at 1,200. In 1870 Colonel Waterfield wrote :—" There are no girls' schools, though there would be no "difficulty whatever in starting them, were funds available. "Both teachers and pupils are ready, and girls are seen reading "at the mosques mixed up with the boys." A Gurmukhi girls' school was opened at Phália in 1876. It did not prove a success, and in 1882 was closed on the recommendation of the Inspector of Schools.

The following note on the present education of the district has been kindly furnished by Lála Ságar Chand, Inspector of Schools, Ráwalpindi Circle :—

Chapter III, B.

Social and Religious Life.

Education.

"The schools, in accordance with the recent classification adopted by Government, are of two kinds, public and private.

Pulic schools are those in which the course of study conforms with the standards prescribed by the Education Department or the University, and which are inspected by the Department, or present pupils at the *public* examinations held by the Department or the University. The term may be applied to Government, Board, aided or unaided schools.

Private schools are those which do not conform to the above definition, and include—

(*a*) advanced schools teaching some oriental classical language;

(*b*) elementary schools teaching mainly a vernacular, or the native system of accounts;

(*c*) rote schools teaching the words of some oriental scripture by rote.

Table No. XXXVII gives the statistics of the public schools for the five years ending on the 28th of February 1892 taken from the returns of the Education Department. The figures showing the number of schools at the close of 1890-91, however, do not tally with the census figures obtained in the same year.

Table No XXXVII A gives the statistics of the private schools in the district during the same five years. Only a small number of these have so far been brought under departmental influence by the liberal grant-in-aid allowed to them, but these include the most important of the whole number.

The following table shows the distribution of schools according to tahsíls :—

Name of Tahsíl.	Area.	Population.	Secondary Schools for Boys.	Primary Schools for Boys.	Girls' School.	Indigenous Schools examined for grants.
Gujrát	533	308,861	6	20	1	7
Kharián	658	218,076	1	12	...	14
Phália	676	203,938	...	13	1	9

From this table, however, those indigenous schools which were not examined for grants have been excluded, as their distribution by tahsíls is not known. So far as this table may be taken as a guide, the head-quarter's tahsíl, with 35 schools giving on an average one school to every 16·8 square miles of area, is the most advanced educationally, the Kháriáu tahsíl, with one school to every 24 miles of area, the next in order, and the Phália tahsil, with one school to every 29 square miles, the last.

The distribution of the scholars according to creeds in public schools at the close of 1891-92 was as follows :—

Creeds.	Boys, Secondary.	Boys, Primary.	Girls' Schools.
Hindús	174	1,512	...
Sikhs	37	326	...
Muhammadans	179	2,897	106
Others	...	...	...

The corresponding figures for 1887-88, the first of the five years compared in the annexures, were as follows :—

Creeds.	Secondary Schools for Boys.	Primary Schools for Boys.	Girls' Schools.
Hindús	166	1,191	...
Sikhs	31	257	...
Muhammadans	147	2,361	...

Chapter III, B.

Social and Religious Life.

Education.

Of the seven Secondary schools at the close of 1891-92, two were Anglo-Vernacular High, the same as at present, and the rest Middle schools. Of the latter two were Vernacular and three Anglo-Vernaculer. The demand for English has very much increased within the last five or six years, in so much that were it not for the high rates of fees charged in English schools, they would be flooded with scholars. As it is, the accommodation is growing everywhere insufficient.

The High schools are both at the district head-quarters. One is under the management of the Gujrát Municipality, and was formerly called a Government school, being under the direct management of the Education Department. In 1886, however, all schools under the direct control of the department were, with the exception of the Normal schools, and the Model schools attached to them, made over to Local Bodies, sufficient funds being at the same time localized to enable municipalities to carry on the schools. The other High school is under the management of the Rev. Mr. Waugh. It is merely the High department of the Scotch Mission School in Gujrát city, and was opened in the month of June 1891. This part of the school is unaided, while the Middle and Primary departments of the institutions receive aid from the Provincial revenues, besides a small grant of Rs. 60 a year from the Municipality. The grant to the school from Provincial revenues at the close of 1891-92 amounted to Rs. 1,399. As financially the High department has a different status from the rest of the school its two parts of the institution count as separate schools.

The town of Gujrát also contains an Islámía school of the middle grade, the Primary department of which, until last year, received aid as an indigenous school. The other Secondary schools are at Dingah, Jalálpur Jattan, Kunjah and Khárián ; of these the first two are Mission, and the last two District Board schools. Dingah and Jalálpur, however, were also District Board, the former until 1889-90, and the latter until 1890-91, when they were handed over to the Scotch Mission.

It has been stated above that the rates of tuition fees in the Anglo-Vernacular schools have been raised very high during the last few years. In 1886 when the Education Code came into operation, progressive rates of tuition fees were laid down for all Government, Board, and aided Anglo-Vernacular schools until they should attain a certain maximum, and under these successive enhancements, the fee collections went on increasing, until at the end of 1891-92 the amount realized in the Gujrát Municipal Board School came to Rs. 3,969 against Rs. 2,450 before localization, and in the Scotch Mission School at Gujrát to Rs 1,567 against Rs. 579. The rates for Vernacular schools are fixed and are much lower than those for Anglo-Vernacular schools. They range from one anna in the infants' class to eight annas in the third middle, but even these rates are much higher than those formerly in force, which were merely nominal. The rates for aided schools are 25 per cent. below those prescribed for Government and Board schools.

As in other districts agriculturists pay no fees in the Primary departments of Government, Board and aided Vernacular schools, and only half rates in the fourth and fifth classes of the Primary departments of Anglo-Vernacular schools. In the Secondary departments of schools no concession is shown to them.

On the score of poverty 10 per cent. of the total number on the rolls receive gratis education in Primary schools, or in the Primary departments of Secondary schools, and 5 per cent. in the secondary departments of schools.

All the Secondary schools in the district have Boarding-houses attached to them for the convenience of boys from distant villages, and these institutions are provided with the necessary establishments of servants and furniture.

The number of Primary schools for boys rose from 39 in 1887-88 to 46 at the close of 1891-92. Of these, three (*i.e.*, one in each tahsíl) were zamíndári schools intended especially for the education of zamíndári children. The course of study in them is different from that pursued in ordinary Primary schools. The number of scholars rose from 2,518 to 3,700.

The number of girls' schools at the close of 1891-92 was three, of which two were Board, namely those of Phália and Kunjah, and one aided belonging to the Scotch Mission at the district head-quarters. They are all Persian-Urdu, and the number is still the same. There is considerable room for development in the direction of female education.

The indigenous schools declined from 965 in 1887-88 to 502 in 1891-92, and the scholars fell from 6,184 to 5,795. The number of schools has remained pretty constant since 1888-89 except in 1890-91, when it was suddenly reduced to about

Chapter III, B.

Social and Religious Life.

Education.

56 per cent. of the number in previous year. This is not easy to account for, except on the supposition that a large number of schools were not registered in that year. The figures are based on the returns furnished by the patwári. The drop in the numbers of schools from 965 in 1887-88 to 515 in 1888-89 is due to the fact that in the latter year Government ordered that schools with less than six scholars should not be returned.

As stated above a number of indigenous schools have been brought under the grant-in-aid system, with the results that there has been a great increase in the number of scholars. The grant-in-aid rules for schools of this class are very liberal.

A fair degree of attention is now paid to discipline and physical training in public schools. Two itinerant gymnastic masters have for some years been employed by the District Board, they go round from school to school, teaching the boys drill and other exercises. In the schools at the district head-quarters the ordinary masters attend to this part of the boys' training. Cricket is played in the larger schools, and some years ago, the Gujrát Municipal Board School team was famous for its proficiency in this game throughout the province.

Character and disposition of the people.

The physical character and disposition of the people are thus described by Captain Mackenzie:—

Peculiarities of physiognomy and physique amongst the tribes.

"The distinctness of variety in the physiognomies and physique of some of the Hindu classes above noticed is remarkable. The Khatrís, and amongst them the Arorás, the Labánás, and the Bahrúpiás, are each unmistakable in appearance, and differ markedly from each other and from the rest of the community. Thus, the Arora differs from the common Khatri in his short thick-set square form; the Labána is a large, well-built, shrewd, though rather heavy looking man; while the Bharúpia is generally spare, lively, and good-tempered. The same wide diversity of appearance is not observable among the Musalmáns, though they too present characteristic differences. The agricultural classes taken as a whole are all fine men of large build. Though not the tallest, the Chibs possess the greatest strength and powers of endurance. Their more muscular development is generally admitted. Gondals are very large, powerful-looking men, and are reputed as brave as they are athletic. Could they be induced to take services they would make fine soldiers.

General character.

"Although the population may be said to be almost wholly Muhammadan Islámism is exhibited in only a very imperfect form. What may be called social religion is strong enough, but the proselytes of 300 years have never entirely forsaken the customs of their old faith, and still, in many respects, abide by them. Although, therefore, every village has its mosque, family *parohits* (at least among the Jats) are not rare, and, while acknowledging the *Sharah* and solemnizing marriages according to the rites of the *Korán*, Bráhmans are not uncommonly made the agents in arranging betrothals. Marriages between persons of the same clan are by the Jats deemed improper; so also the Hindús. They hold themselves free from many of the burdensome observances which appear in so great measure to constitute Hinduism in Hindustán. Both classes are, in their mutual ignorance, drawn much more towards each other, and, except when a cow is killed, or such like outrage committed upon the feelings of either, they live together in peace. Generally speaking, I think the people are a manly race. They are extravagant and improvident, and their sense of morality is extremely blunt. To protect a thief or a murderer is a virtue; to commit a cattle-theft is, in the lower parts of the district at least, the test of manhood and merit. Still there is, I think, much to like and hope for. In reasonable intelligence they are I believe, certainly superior to the population eastward of this Doáb. They are fond and ambitious of distinctions of rank. I do not consider them very litigious or quarrelsome; and, out of court at least, in their dealings with each other, I believe them generally faithful and true to their engagements."

Colonel Waterfield wrote:—"I believe the entire population to be thoroughly loyal and well affected, and undisturbed "by outside influences; and, if occasion should ever require it, "I have no doubt that 600 staunch well-mounted yeomen "might be turned out in fifteen days, under the sons of their "zaildárs, to heartily maintain the cause of law and order."

Chapter III, B.

Social and Religious Life.

General character.

There is little to add to what has been written above. The loyalty of the population is unquestioned. The people are law-abiding and obedient. Their standard of intelligence is not high. They are extremely litigious and are daily becoming most distrustful of one another. Where formerly parties were ready to have their cases decided by arbitration, they will now seldom agree in decision by such method, and when once they have engaged in a law suit they are not satisfied until they are ruined or are unable to carry it any further. Religious disputes between Hindús, and Muhammadans happily are rare, and when they occur some special circumstance is the cause, Pindi Baháuddín is the only village where such has occurred of late years.

Crime.

Heinous crimes have never been very rife in the district, and between the character of crime of to-day and that of the first year of our rule there is but little difference apparent. The more heinous offences of murder and highway robbery however, that did occur in the earlier days of our administration were of a character of wilder recklessness and greater lawlessness than is apparent from observation of crime in the district now. The Pabbi was a noted haunt of highway robbers who scrupled not to murder, and thaggi was discovered at work. A case of this latter description occurred in 1849, in which a great number of men were tracked and arrested as accomplices from Fattehgarh and Multan to Pesháwar. Mr. Bayley's energy, however, and that of the Thaggi Department subsequently, made this last case of this kind, and the officers of the Thaggi Department afterwards (in 1852) declared that thaggi in the Panjab was confined to Mazhabi Sikhs. In 1855 a case of *sattí* occurred in the village of Sahoti in Bajwát (since transferred to Siálkot). The sacrificed woman's son was adjudged an accomplice and instigator, but otherwise it was concluded that the act was one entirely of self-will. Cattle-stealing is chronic in the lower part of the district in and adjoining the *bár*, where as usual the thieves are incorrigible, and their practices uncurable. Gondals are the chief practitioners. Tables Nos. XL, XLI and XLII give statistics of crime; while Table No. XXXV shows the consumption of liquors and narcotic stimulants.

Poverty or wealth of the people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. Table No. XXXIV shows the working of the income tax since its imposition: for the year 1891-92 the incidence per 1,000 of population was Rs. 30-8. The average incidence per 1,000 of population was for the three years 1880-81 to 1882-83 Rs. 13-7, and for the three years 1883-84 to 1885-86 Rs. 15-6. The average incidence per 1,000 of population for the years 1880-86 was Rs. 14, and the average number of persons assessed was 1·0 per 1,000 of population. In the enquiry made in 1888 regarding assessment of income tax, Gujrát was ranked 28th in order according to percentage of agricultural to total population among the Panjab districts. Its order according to commercial position was 22nd

Chapter III, C.
—
Tribes, Castes, and Leading Families.
Poverty or wealth of the people.

and its estimated order for incidence of income tax was 26th. All these figures show that the commercial wealth of Gujrát compared with other districts must be rated low. It may be said generally that a very large population of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. The circumstances of the agricultural classes are discussed in Section D.

SECTION C.—TRIBES, CASTES, AND LEADING FAMILIES.

Enumeration by tribes.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IX A. shows the numbers of the less important tribes. Many of them are found all over the Panjab, and most of them in many other districts, and their representatives in Gujrát are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners, or by position and influence, are briefly noticed in the following sections, and each caste will be found described in Chapter VI of the Census Report of 1881. The statistics of caste at that census were not compiled for tahsíls, at least in their final form. It was then found that an enormous number of mere clans, or sub-divisions, had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the castes and tribes are available for 1881. In the schedules of the census of 1891, the numbers for each caste or sub-division are separately shown by tahsíls, but the total numbers for each tribe are not entered. The tribal map appended to Captain Waterfield's Settlement Report shows how the principal tribes occupy large unbroken tracts, each generally consisting of one description of land: Gujars in the rain tracts, Jats in those irrigated by wells, Gondals in the Bár, Chibs and Awáns in the northern corner on the slopes of the Pabbi hills. The upper corner of the Khárián tahsíl shows a strong sprinkling of Awáns, Chibs and miscellaneous Jats, with a few Hindu and Khokhar villages. They are socially connected with the Jammu territory adjacent to which they lie: in like manner the eastern corner bordering on Bajwát has an edging of Khokhar and Hindu villages; the western and southern portion of the district is occupied almost entirely by the great Jat tribe, and its four major sub-divisions, the Waraitch Jats established on the richest and most favored lands; Tarárs and Ránjhás on the low well-irrigated, but so far as soil is concerned, intrinsically poor land of the Phália

Distribution by tribes.

tahsíl; the cattle grazing Gondals on the strong highlands of the *bár*. The two grand divisions of the district is into *Jatátar* and *Gujar*, the country of the Jats, and the country of the Gujars. The Gujars hold the high central plateau up to the border of the *bár*, consisting of lands of poor soil dependant entirely on the rainfall. The agricultural importance of the principal tribes and clans, as ascertained by a settlement census in 1866 is shown below.

Chapter III, C.

Tribes, Castes, and Leading Families.

Distribution by tribes.

Statement showing the relative agricultural importance of each tribe. (Settlement Census 1866).

1	2	3	4	5	6	7	8	9	10
							AGRICULTURISTS.		
No.	Sub-Collectorate or tahsíl.	Name of predominent tribe in each tahsíl.	Number of villages.	Gross area.	Cultivated area.	Assessment.	Proprietors.	Cultivators.	Total.
1	GUJRAT.	Jat, Waraitch	143	115,103	80,565	110,367	7,898	5,543	13,441
2		Do., miscellaneous ...	103	49,299	35,972	46,979	3,785	2,630	6,415
.		Total of Jats ...	246	164,402	116,537	157,346	11,683	8,173	19,856
3		Gujar, Kathanah ...	78	66,533	41,964	38,466	2,865	3,192	6,057
4		Do., Chechi ...	18	10,254	7,846	8,019	599	516	1,115
5		Do., Chúhán ...	12	6,814	3,456	4,551	335	543	878
6		Do., miscellaneous	89	49,479	38,333	26,792	2,778	3,812	6,590
		Total of Gujars ...	197	133,080	91,599	77,878	6,577	8,063	14,640
7		Miscellaneous castes...	110	58,846	39,296	37,032	4,612	2,874	7,486
		Total ...	553	356,328	247,432	272,206	22,872	19,110	41,982
1	KHARIAN.	Gujar, Kathanah ...	56	55,257	26,989	21,555	1,608	2,225	3,833
2		Do., Chechi ...	21	12,965	7,365	5,825	744	355	1,099
3		Do., Chuhán ...	21	21,513	11,756	8,920	1,235	1,044	2,279
4		Do., miscellaneous	150	107,987	58,662	50,100	5,844	4,363	10,207
		Total of Gujars ...	248	197,722	104,772	86,400	9,431	7,987	17,418
5		Awán	51	30,211	15,280	11,733	2,002	1,456	3,458
6		Chib	45	44,243	17,830	11,088	1,940	1,620	3,560
7		Miscellaneous	199	110,286	58,273	48,106	7,177	3,014	11,091
		Total miscellaneous...	295	184,740	91,383	70,927	11,119	6,990	18,109
		Total ...	543	382,462	196,155	157,327	20,550	14,977	35,527
1	PHALIA.	Jat, Tarar	82	118,054	48,918	45,176	3,875	1,844	5,719
2		Do., Gondal	52	89,412	25,755	23,596	3,237	772	4,009
3		Do., Ránjah	29	56,799	18,018	14,801	1,358	824	2,182
4		Do., Waraitch	24	36,048	16,207	17,381	1,535	491	2,026
5		Do., miscellaneous ...	57	66,294	29,546	29,217	2,948	1,218	4,166
		Total of Jats ...	244	366,607	138,444	130,171	12,953	5,149	18,102
		Miscellaneous	90	102,557	29,794	29,384	2,958	1,204	4,162
		Total ...	334	469,164	168,238	159,555	15,911	6,353	22,264
		GRAND TOTAL ...	1,430	1,207,954	611,825	589,088	59,333	40,440	99,773

Chapter III, C.

Tribes, Castes, and Leading Families.

Distribution of villages by tribes and ownership.

The distribution of villages by ownership among the tribes and sub-divisions is given in the following statement which has been prepared from the geneological trees showing owners :—

Tribe or sub-division.	Number of villages.			
	Tahsíl Gujrát.	Tahsíl Khárián.	Tahsíl Phália.	Total District.
Waraitch	150	5	25	180
Gondal	2	...	48	50
Tarár	3	...	80	83
Ránjah	3	...	28	31
Miscellaneous Jats	85	109	53	247
Gujar Khathanah	74	55	3	132
" Chechi	14	25	...	39
" Chuhán	13	20	2	35
" Kasána	3	5	3	11
Miscellaneous	91	148	7	246
Khokhar	18	...	11	29
Awán	6	47	2	55
Miscellaneous Rájpúts	21	12	4	37
Sayad	15	9	20	44
Khatri	8	5	7	20
Pathán	1	6	...	7
Mughal	7	11	4	22
Lohár	7	5	...	12
Labána	6	1	...	7
Chib	...	44	...	44
Brahman	2	4	...	6
Bahrupia	8	...	2	10
Bhatti	...	6	4	10
Others	9	26	11	46
Government property	...	2	15	17

Distribution of villages according population.

A further statement which has been prepared from village census returns of 1891 is given below. This shows the

Distribution of villages according to population.

distribution of persons in villages by tribes and population. The predominant tribe in the statement is, that containing the greatest number of persons, the predominant tribe in the previous statement was, that which owned the largest amount of land in the village :—

Number of villages with one predominant tribe.

Predominant tribe.	Gujrát.	Khárián.	Phália.	Total District.
Gujar	171	241	18	430
Jat	206	143	138	487
Aráín	12	10	2	24
Awán	5	46	3	54
Rájpút	14	43	87	144
Mughal	5	12	4	21
Khatri	11	6	17	34
Lohár	6	6	...	12
Sayad	9	5	12	26
Labána	6	1	...	7
Máchhi	1	...	1	2
Khokhar	5	...	...	5
Pathán	1	2	1	4
Tarkhán	1	3	...	4
Bhatti	1	...	1	2
Biloch	...	...	2	2
Shekh	...	...	6	6
Ghakkar	1	...	...	1
Kashmíri	1	...	...	1
Teli	...	1	...	1
Kaka Zai	...	1	...	1
Total ...	456	520	292	1,268

The combination of tribes in other villages is shown in the statements given below :—

Tribes.	Gujrát.	Khárián.	Phália.	Total District.
Jats and Gujars	1	6	...	7
" Khatrís	12	2	20	34
" Aráíns	11	...	2	13
" Rájpúts	4	7	7	18
" Sayads	7	...	3	10
" Khatrís and Aráíns ...	5	...	...	5
" Brahman	1	1	1	3
" Others	9	...	...	9
Total ...	50	16	33	99
Gujars and Awáns	4	...	...	4
" Jats	1	6	...	7
" Aráín	6	1	...	7
" Sayad	2	3	...	5
" Others	11	3	...	14
Total ...	24	13	...	37

Chapter III, C.

Tribes, Castes, and Leading Families.

Distribution of villages according to population.

Tribes.	Gujrát.	Khárián.	Phália.	Total District.
Aráins and Gujars	6	1	...	7
Jats	10	...	1	11
Jats and Khatrís	5	...	...	5
Others	10	1	1	12
Total ...	31	2	2	35
Khatrís and Sayads	2	...	1	3
Jats	12	2	20	34
Jats and Aráins	5	...	...	5
Others	2	3	...	5
Total ...	21	5	21	47
Labánás and others	4	...	...	4
Khokhars and Sayads	3	...	...	3
Aráins	1	...	...	1
Total ...	4	...	...	4
Rájpúts and Gujárs	3	...	...	3
Jats	4	7	7	18
Others	4	...	...	4
Total ...	11	7	7	25
Awáns and Gujars	4	...	...	4
Others	2	...	...	2
Total ...	6	...	...	6
Mughals and others	4	...	...	4

Hindús.

Hindús and Sikhs together constitute about 12 per cent. of the total population of the district. The principal tribes under which persons of these religions were classed in 1891 are—

Hindús—

Jat	2,327
Brahman	8,226
Khatri	16,574
Bhátia	1,176
Arora	18,252
Labána	5,056
Chuhra	4,706
Jhínwar	3,983
Sunár	4,861

Sikh—

Khatri	2,386
Bhátia	1,824
Arora	7,997
Chuhra	1,623
Bahrupia	1,201

The tribes which deserve special notice are Arora, Khatri, Brahman, Labána and Bahrupia.

Arora.

No sub-division of Arorás is shown in the census of 1891; at the previous census of 1881, out of a total of 23,964 persons 9,593 were returned as Uttaradhi and 11,771 as Dahra. The Arora is the small village shopkeeper, he seldom cultivates, he is thrifty in his habits and grasping in his dealings. The character given to the tribe in the Census Report of 1881 fully applies to Arorás of this district, and may be quoted :—" He is "commonly known as a *kirár*, a word almost synonymous with "coward, and even more contemptuous than is the name Bania, "in the east of the province. The word *kirár*, indeed, appears "to be applied to all the western, or Panjábi traders, as distinct "from the Bania of Hindustán. But Arora is the person to whom "the term is most commonly applied, and Khatrís repudiate the "name altogether as derogatory. The Arora is active and enter-"prising, industrious and thrifty. In appearance he is short "and thick-set."

Khatrís.

Khatrís are the principal owners in 20 villages ; in 34 villages they are the main tribe as regards population, and in 47 other villages they are one of the main tribes, and are principally found combined with Jats. Khatrís are shown in the census as both Hindús and Sikh, the latter being almost without exception residents of the large towns, as a rule they are non-agriculturists; in the majority of cases in which villages are owned by them, cultivation is carried on through tenants. But there are some exceptions, the principal being in village of Bahlolpur near the north-east corner of the district. The Khatrís of this village allege that they were settled here by the Emperor Bahlol Lodhi of Delhi, who granted them as much land as a horse could travel round in a given time. They are now entirely devoted to agriculture, and consider that to relapse into trade would be a degradation. They are also occasionally found as tenants, principally in villages of the Phália tahsíl,—an instance of this is found in the village of Wasu.

Brahmans.

Brahmans are the principal owners in six villages, they are generally non-agricultural; they are nowhere found in large numbers and except in social relations are of no importance.

Bahrupiás.

The Bahrupiás are Sikhs, and in the more southern districts of the province are known as Mahtams. According to their own account they are of miscellaneous Rájpút descent. Their ancestors, they say, accompanied an expedition, raised in Central India during the time of Akbar, for employment against the Patháns upon the north-west frontier ; but the force being broken up, they settled in the Panjab. They are divided into three clans, having the sounding Rájpút names of Rathor, Chuhán and Panwár, the families of which are found side by side in the same village, yet retaining the tribal distinction. They are principally located in this district on the banks of the Chenáb, where grants were made to them by Sirdár Jodh Singh of Wazírabad. They now own 10 villages. Among the Sikhs, their assertion of Rájpút origin is divided ; they are considered

Chapter III, C.

Tribes, Castes, and Leading Families.

Bahrúpiás.

of low caste, and are not allowed to assume a position of equality with other Sikhs of respectable Hindu origin. They have nothing probably, but their name, in common with the Bahrupiás or professional buffoons of Hindustán, who are reputed to spring from the intercourse of a Mallah or boatman with the widow of the inferior Brahman tribe of Gungaputr. The Bahrupiás of this district are very expert in all trades in which grass and other alluvial products can be brought into use; tolerable husbandman, and almost amphibious. They are to be found on the banks of the Chenáb, Rávi and Sutlej, but never further to the west than their settlement in this district.

Labánás.

The Labánás have in the census of 1891 been classed as Hindús. They were formerly entered as Sikhs, and they still generally use the affix Singh in giving their names. They own seven villages in the district, they do not usually engage in trade, and freely take service in the army. They are a well-built people, good cultivators, and very tenacious of their rights. In addition to the villages in which they are recorded as proprietors, they hold land in several others as occupancy tenants. They are only found in the north-east of the district. They are thus described by Captain Mackenzie :—

"The Labánás are also a peculiar people, not existing I believe anywhere west of this district. Their status among Sikhs is much the same as that of the Bahrupiás. They correspond to the Banjárás of Hindustán, carrying on an extensive trade by means of large heads of laden bullocks. Latterly they have taken to agriculture, but as an additional means of livelihood, not as a substitute for trade. As a section of the community, they deserve every consideration and encouragement. They are generally fine, substantially built people. They also possess much spirit. In anarchical times when the freaks or feuds of petty governors would drive the Jats and Gujars to seek a temporary abiding place, away from their ancesteral village, the Labánás would stand their ground, and perhaps improve the opportunity, by extending their grasps over the best lands of the village in which their short-sighted and less provident lords of the manor had, in some former period, permitted them to take up their abode for purpose of commerce. Several cases of the nature come to light during settlement, and in most of them the strength and spirit of progress were as apparent in the Labánás as were the opposite qualities conspicuous in their Gujar opponents. Their principal village is Tánda (which means a large caravan of laden bullocks), and is an instance of what I have alluded to above. Allowed to reside by the Gujar proprietors of Mata, they got possession of the soil, built a hamlet, and in every point of importance ousting the original proprietors. They have been recognized as proprietors, but feudatory to their former landlords, the Gujars of Mata, paying to them annually, in recognition thereof, a sum equal to one-tenth of the Government demand."

Rájpúts.

Of the Rájpúts, all but an insignificant minority are Muhammadans. In the census of 1881 the number of Rájpúts enumerated was 22,026, in 1891 the number was 60,220. This large difference is due simply to classification; there are several clans which are indifferently called Rájpúts or Jats, the principal among them is the Gondal clan, which occupies the *Bár* country of the western portion of the district, and which extends far into Shahpur In 1881 this clan was classed among the Jats, but in 1891 it is found among the Rájpúts. It was however recorded of them that they laid claim to a Rájpút descent, and that in the Shahpur district were commonly classed

Rájpúts.

as Rájpúts. They were stated to intermarry with all Jat tribes, and of late years even within their own tribe, and that they had no better claim to the superior title than the other Jat clans of the district.

The numbers of the Bhatti clan were in 1881 recorded as Rájpúts 2,022 and Jats 9,926. In 1891 the numbers were Rájpút 7,233, Jat *nil*. Ránjáhs also, who were formerly included among Jats, have in the census of 1891 been classed as Rájpúts, while on the other hand, Khokhars, formerly shown as Rájpúts, have been removed from that tribe in the present census returns. Thus a comparison between the number of Rájpúts of the district in 1881 and 1891 is useless.

Sub-divisions of Rájpúts.

The distribution of Rájpúts by clans as given in the census papers is shown below.

Sub-divisions of Rájpúts.

Name.	1881.	Name.	1891.
	No.		No.
Bhatti	2,022	Bhatti	7,233
Janjua	1,363	Janjua	1,778
Chib	6,994	Chib	4,929
Khokhar	5,208	Gondal	27,604
Kaniál	1,156	Kaniál	41
Manhás	1,110	Manhás	1,115
		Ránjah	7,276
		Siál	1,483

Sub-divisions of Jats.

For purpose of comparison the numbers of the sub-divisions of the Jat tribe are also shown below.

Name.	1881.	1891.	Name.	1881.	1891.
	No.	No.		No.	No.
Badhan	1,117	...	Kanjiál	1,603	...
Bangiál	1,965	...	Khokhar	1,745	...
Bhatti	9,926	...	Langriál	...	3,831
Bájwa	...	1,350	Mangat	1,106	1,142
Chaj	1,477	...	Ránjah	12,146	...
Chatta	...	1,784	Sahi	4,044	4,718
Chauhán	1,866	...	Supra	1,388	1,359
Chhadhar	1,182	...	Sandothe	1,943	...
Chimna	3,429	4,147	Siál	1,091	...
Dhudhi	1,524	...	Sindhu	622	2,587
Ghummar	1,413	1,554	Tarár	13,588	15,804
Gondal	24,825	...	Thal	3,945	...
Hinjra	1,179	584	Tohtiál	1,983	...
Hir	1,588	1,981	Waraitch	35,253	37,483
Kang	...	1,199	Virh	852	1,221

Distinction between Jat and Rájpút.

In the statement given above sub-divisions containing less than 1,000 souls have been omitted. The classification of clans as Jat or Rájpút is rather arbitrary. Most of those which are found returned sometimes as Jat, and sometimes as Rájpút, are

Chapter III, C.

Tribes, Castes, and Leading Families.

Distinction between Jat and Rájpút.

really of Rájpút origin. This district lies between the Sikh tract, where everybody calls himself a Jat, and the salt range tract, where everyone who is not an Arab or Moghal, calls himself a Rájpút. The question is fully discussed in Chapter 6, Census Report of 1881, where the reasons for the classification then adopted are given. Though the origin of the tribes is Rájpút, the people are essentially agricultural, and occupy the same social position as do those of the eastern plains, whom, indeed, they resemble in most respects. On being questioned they invariably give out that they are Jats; though if they are pressed, they will claim to be Rájpúts.

Chibs.

The two Rájpút tribes which deserve notice are the Chib and the Manhás. The Chibs occupy a strip of country (hence called Chibbal) lying at the base of the Himalayas, partly in Jammu territory, partly in the Khárián tahsíl of this district, including the greater part of the Pabbi range, together with the country between it and the Jhelam. The principal villages of the tribe are Bhimber in Jammu, and Khariáli in the Pabbi hills. They are Somavansi Rájpúts of exceptionally pure descent, tracing up their lineage to one of the Katoch Rájás of Nagarkot or Kángra. The two principalities of Bhimber and Khariáli are included by General Cunningham in his list of the Rájpút States of the Jammu division of the Alpine Panjab. "Bhimber and Khariáli," he says, "were divisions of the Chibs, or Chibban branch of the Somavansi Rájás of Kángra and Jallandhar. In early times the name Bhimber was little used, the common appellation being Chibbán, which is found in Sharf-ud-dín's history of Timur under the form of Jibhál." General Cunningham also notices that of all the chiefs of the Jammu group of states, the Chibs alone trace their origin to the lunar race. The remainder claim descent from the sun. At the present time the greater portion of the tribe professes the Muhammadan creed; but there is also a Hindu section. The conversion of the Muhammadan section is differently related. Captain Mackenzie places the event in the reign of Aurangzeb, stating that the example was set by Rája Sursadi, then head of the tribe, who was afterwards murdered by a Kandhári Moghal, and from this circumstance is known as Sursadi, the martyr. His tomb at Bhimber is still an object of veneration. Captain Waterfield attributes the conversion to the time of Rája Shádi Khan, who became a Muhammadan, in order to secure court recognition, during the reign of Humáyun. The present head of the tribe in this district is Rája Sultán Khan of Pothi, who enjoys a considerable *jágir*. The Chibs describe themselves as divided into seven clans (*mui*): Mahmdál, Jaskál, Turál, Ganjiál, Baranshábi, Durweshál, and Supiyál. They hold themselves superior to other Rájpúts, and though taking wives from other tribes, will not, as a rule, give their daughters in marriage out of the tribe, except to Sayads.

The following particulars may be quoted from Captain Mackenzie's report. Speaking of the tomb of Rája Sursadi

Chibs.

mentioned above, he says:—" A curious custom connected with " it is kept up amongst the clan; when a child is born, a lock of " hair (*choti*) is left untouched until the child is fit to be taken " to the tomb of his ancestors, or until its parents can afford to " make the customary offerings. It is then carried to the sepul- " chre with considerable pomp, and, after certain ceremonies, the " virgin lock is cut off, and the child admitted a Chib into the clan. " A person with whom this observance has been neglected, would " not be considered a Chib of the right sort at all; and until it is " performed the mother may not eat flesh. Like Rájpúts gener- " ally, until their independence was overthrown by Maháràja " Ranjít Singh, the Chibs disdained to carry on agricultural pur- " suits. In this respect now, however, they are on a par with Jats " and others. While independent, the clan divided itself into four " major and six minor divisions. The former were termed *mundís*, " and the latter *dherís*; the head of each *mundi* enjoyed the " honorable title of Rái. The chiefs of the *dherís* were called " Thákars. The Ráis ruled over 22 villages, the Thákars over " 12, and all were subject to the head of the clan, who held, as " now, the rank of Rája. These distinctive appellations of Rái " and Thákar have long ceased to be used. The families in which " the titles were formerly hereditary are known, but they retain " none of their own influence beyond their own villages." The consequence of the tribe not cultivating the land themselves still is apparent in the villages; during the absence of the owners, in the petty wars of the period, squatters settled in the best lands of the villages, and when the Chibs finally took to agriculture they were unable to disposses these squatters. The land which is now in their possession is usually the worst in the village, but owing both to the number of men in Government military service, and to the strong clan feeling, the Chibs are now well able to hold their own and to prosper.

Manhás.

The Manhás claim solar origin from Rám Chandra by direct descent. They say that their ancestors came from Ajudhia and conquered Jammu, and founded the city of that name. Some say that before this conquest, they first settled in Siálkot, others that they went first to Kashmír, then to Siálkot and then to Jammu. All seem agreed that they moved into Jammu from the plains. The name Jamwál appears to have been the old name of the whole tribe, but to be now confined to the royal branch, who do not engage in agriculture, and who look down upon their cultivating brethren who are usually styled *Manhás*. The Manhás intermarry with the Salahria and other second class Rájpúts of the neighbourhood. They call their eldest son Rája, and the younger one Mián, and use the salutation *jai*. In this district they hold a few villages along the banks of the Tawi, and have more dealings with the Rájpúts of Siálkot than with their neighbours in the district. They are real husbandmen and therefore occupy a very inferior position in the local scale of Rájpút precedence.

Chapter III, C.

Tribes, Castes, and Leading Families.

Ránjahs.

The Ránjah clan is chiefly found in the eastern uplands of Shahpur and Gujrát, between the Jhelam and Chenáb. In Gujrát they own 31 villages, mostly situated in the south-west corner of the district. They trace their descent in a very indistinct and unsatisfactory manner. Some repute them Koreshís, but their customs attest their Hindu origin. They say they are descended from Abujahil, uncle of the Prophet, whose son Akrania adopted the faith, and his son Jagis came to Ghazni and died there. His son, Duranah, with his own 11 sons (one of whom was Ránjah), imigrated with their cattle to the Kharánah *bár* in Jhang and Shahpur, located themselves, and are still there. Ránjah moved up the Chenáb and found Nasírpur (Shahpur); three clans are known, Khamb, Chuba and Jhal.

They intermarry with all Jats, and appear to be more closely allied to that tribe than to Rájpúts.

Gondals.

The Gondals inhabit and give their name to the *bár* and extend far into the Shahpur district. They own 50 villages, and are located chiefly in the Phália tahsíl on the Jhelum side. A kind of rivalry has always existed between the Gondals and the Waraitchs, but it is now almost traditional, as the clans intermarry freely and appear to be on friendly terms. They say that they came from the south, and call themselves of the Suraj Bansi. It is said that Kammu, tenth in descent from Gondal, who came up from a place called Naushehra to Pákpattan to a shrine of a fakír Faríd Shakarganj, embraced the Muhammadan faith. He located himself upon an old village site, called Háti Vind, in the Shahpur district, and his four sons spread over the *bár* into the Shahpur and Gujrát districts, but have never separated from each other. These clans are in this district called after three of the sons, Badar, Raju, and Dhir, the fourth in Shahpur is called after Buddha. They intermarry with all Jats and even with their own tribe. They are well known cattle thieves, and in this way give trouble, otherwise the tribe is contented and well disposed.

Jats.

The number of Jats enumerated in the census of 1891 was 147,346, or 19 per cent. of the total population of the district. The large majority are Muhammadans, though in almost every tribe some few were entered as Hindús. The two Jat tribes of special importance are the Waraitch and the Tarár. The Waraitch clan occupies the belt of country intermediate between the high central plateau and the lowlands of the Chenáb, both in the Gujrát and the Phália tahsíls, while the Tarár Jats occupy the lowlands of the Chenáb in the Phália tahsíl.

Waraitchs.

The Waraitch Jats are divided into two main *tarafs*, or sections, Abu and Jeo. They are found also in considerable numbers in the neighbouring districts of Gujránwála. The origin of the tribe is related with much variety. Captain Mackenzie gives one version of the story as follows:—

"A Jat being killed in battle near Thánesar, his wife became an outcast, took refuge in a tree, gave birth to a son and died. Rája Jaipál, when out hunting, discovered the child, and gave it protection. The tree under which it

Chapter III, C.

Tribes, Castes, and Leading Families.

Waraitchs.

was found was a *bargat*: the most appropriate name for the child was therefore *Bar-a-ach* (chada); the name of Waraitch was accordingly given to the boy. When he grew up to manhood, the Rája gave him his daughter in marriage, and having no son was succeeded by him, and his descendants for three generations in his *ráj*. Waraitch was a mighty man, worthy of his good fortune. His descendants, therefore, continued to distinguish their family by his name. Adversity came, then they fled to the Punjab, and settled down as tillers of soil. Sixteen generations later, two men, named Abu and Jeo, attained a pre-eminent position among the clans, and became Musalmáns, and since their time there have been two *tarafs* or sub-divisions in the clan—one composed of the descendants of Abu, and the other of Jeo."

Another version quoted in the Gazetteer of Gujránwála from Captain Nisbet's settlement report of that district, is briefly to the effect that Waraitch was the son of one Mutta, who came from Ghazni and settled in the Gujrát district, whence the tribe spread to Gujránwála. Mr. Griffen in his "Punjab Chiefs" (pages 410—11) gives two versions,—one substantially the same as that given by Captain Mackenzie, the other an amplification of the Ghazni story. In this version, however, not Waraitch, but a remote ancestor, named Sháh, was the first of the family to settle in India. He is said to have accompanied Sultán Mahmúd in his invasion of India in A. D. 1001, and to have been present at the battle fought with Jaipál, Rája of Lahore. Struck with the fertility of the country named Gujrát, Shah settled near the Gujar village of Kulachar, where for 350 years his family lived in obscurity, until in the person of Waraitch, son of Mattu, it rose to the surface, and expelling the Gujars expanded by degrees to its present importance. This circumstance, it will be noted, serves to link the tribal history with the name of Jaipál, though in a different connection from that of Captain Mackenzie's version.

The account of the tribe as given by Captain Waterfield in revised settlement report differs from the above. He wrote that the clan traces back its connection with Rája Karn, Suraj Bansi. Twenty-seven generations, or 500 years previously, Waraitch, the founder of the clan, came from the city of Kistah to Delhi, and receiving favor at the hands of Jalál-ud-dín Firoz Shah, the King of Delhi, settled in the village of Taika, in the district of Hissár. He had five sons; among them, these three, Wadrah, Shahajrat and Tejrah, received permission of the king to locate themselves in Gujránwála. They called their village Tarka Ladda. Gradually they located 80 villages, and, crossing the Chenáb, settled on this side also. About 400 years ago, in the time of Sultán Mahmúd Tughlak, one Jaits, a descendant of the eldest Wadrah, became famous. When Amír Taimúr, Mughl, from Samarkand arrived at Multan, Jaits joined him with his family and dependants, and, coming to terms with Nawáb Sayad Khan, one of the confidential followers of Taimúr, attached himself to his army. They reached Kunjáh, and there met and fought Rája Jaspál, and defeated him, and took possession of the country. For his services it was made over to this Jaits, in order that he might colonise it and collect the revenue. On the death of Malik Jasrat of Manáwar by poison at the hand of

Chapter III, C.

Tribes, Castes, and Leading Families.

Waraitchs.

his wife, the daughter of Mandeo, the latter (Mandeo) descended from Jammu to take possession of the country. He was opposed by Jaits, but they came to terms, and agreed that the Tawi and Chenáb should divide their territories; Jaits retaining the southern and western sides, Mandeo, the northern and eastern. Jaits remained in possession until his death, when his *jágír* was confiscated, and his son succeeded him; about that time one-fourth of the area was cultivated, the rest was jungle. New villages were then founded by different members of the clan. Hariya and Gunia, two sons of Jaits, became the most powerful; Kardál and Hambo never acquired any position. From Hariya the Jis Waraitch, and from Gunia the Abu Waraitch are descended. The Emperor Akbar formed the Waraitch into two *tappás*, called after Abbo and Jis, who were in the position of chaudhrís. The Gujrát district was then known as Naulakha, the revenue being called nine lakhs, two-fifths of the area was under the Waraitch, three-fifths under the Gujar clan. The revenue was, however, distributed inversely, with reference to the quality of land, the Waraitch paying three-fifths, the Gujars two-fifths. So matters continued up to the time of Shahjehán, when in the Jis section Abu-ul-Kher and Khanzáda, were the influential men, and in the Abbo section, Kinds, Chuhar and Kalu became chaudhrís. No shares, however, existed, all rights were according to possession. At the general disorganisation, when the country came under Sardár Sáhib Singh, *jágírs* were broken up, and the former method of paying the revenue altogether changed. Then Ranjít Singh came into power and chaudhrís and zaildárs were formed of the most influential men.

At the present time the whole clan with nominal exceptions is of the Muhammadan faith, but a few Hindu families are scattered through the district, especially in the Gujrát tahsíl. As a rule, members of the tribe do not intermarry, but connect themselves with any of the larger Jat tribes of this and the neighbouring districts of Siálkot and Gujránwála. It is a disgrace for any branch to marry a low caste woman. Brahman *parohits* are maintained in almost all their villages, an unmistakeable relic of their old religion. Physically they are men of good presence, well-made and above the average height. As agriculturists they are second in the district only to the Aráín. They own 180 villages, and have 13 representatives among the zaildárs.

Tarárs.

The Tarár Jats are also prominent in the neighbouring district of Gujránwála. Both branches of the clan trace their descent to one Banni or Batti, who is said to have come from Bhatner in Bikaner. The tribe is divided into seven sections (*mui*), with the exception of a few individuals all are at the present time Muhammadans. They intermarry with the leading Jat clans of the neighbourhood, and also occasionally among themselves. They are men of good character and intelligence, and are noticeable for their independence. They own 83 villages in the district.

Chapter III, C.

Tribes, Castes, and Leading Families.

Gujars.

About 14 per cent. of the total population were at the census of 1891 recorded as Gujars. The members are all Muhammadans, and own 463 villages in the district. They are located in the Khárián and Gujrát tahsíls, holding land south of the Pabbi hills, and extending south till the line of Jat colonisation is met. The tribe is almost entirely agricultural, and the people much resemble the Jats of the district. They are extravagant and fond of dress, and take more pride in their cattle and horses than do the Jats; but, unless driven by circumstances, prefer to carry on their cultivation without irrigation. This district is the stronghold of the tribe in the Panjab. Gujrát is the place to which there is a traditional tendency for all Gujars to refer their origin. The Gujars are sub-divided into a great number of families, each called by its own name, which is generally that of some ancestor, who became in his time so powerful as to leave his name to posterity. It would not appear, however, that any new divisions have been separated off from the main stock for the last 150 years. During this period there would seem to have been no giant, and the various classes have been content to reverence and abide by the distinguishing denominations derived from their ancestors prior to that time. It is probable, also, that after the Muhammadan time, no Muhammadan zamíndár was allowed to become so prominent as to warrant his setting himself up as the founder of a clan. The marginal statement shows the principal sub-divisions and population of each for 1881. In the census of 1891 enumeration by sub-divisions was not made.

Sub-divisions of Gujars.

1881.	
Sub-divisions.	Population.
	Rs.
Katháua	21,449
Kasána	3,048
Kalas	3,560
Garsi	3,312
Chechi	8,092
Dhedar	1,921
Paswál	3,491
Bijar	3,592
Thikrián	3,524
Chauhán	7,985
Bhamli	2,189

Katháuás.

The Katháua clan is by far the most important, and holds 132 villages. Bards of the clan claim descent from Rája Jaspál and the Pandoas. Their story is that Rája Jaspál extended his dominion from Thánesar to this district, and when Sultán Mahmúd Subuktagín in Sambat 1034 advanced upon Hindustán, Rája Jaspál met him at Attock, and was defeated and killed. His son Anandpál succeeded him for two years at Lahore, and then fled to Hindustán. Anandpál had two sons, Rája Katháua and Rája Jaides. The former returned and reigned in Lahore and became a Muhammadan. Other Gujars in this district are also descended from other sons of Anandpál. Sultán Mahmúd gave the Katháua Gujars some *jágír* land in this district. They located themselves at Shahpur which is now a deserted mound in Chak Dína, and remained there for seven generations. In the time of Akbar the Gujars paid Rs. 1,25,000 for permission

Chapter III, C.

Tribes Castes, and Leading Families.

to rebuild Gujrát. After this four *tappás* were formed :—Akaja 484 villages, Kandu 584 villages, Hindu 84 villages, Bála 184 villages of the Kathána clan. Most of these were afterwards at different times deserted.

Chechi and Chauhán clans.

Next in importance are the Chechi and Chauhán clans, which hold respectively 39 and 35 villages. The Chechi claim Rájpút descent and are connected with the Kathána clan. They are called after Chechi, son of Jagdeo, who took service with Sultán Masúd, became a Muhammadan and afterwards founded Chechián in this district. The Chauhán also claim Rájpút descent through Rái Pithora of Delhi.

A few leading families of the Kathána clan are said to be exclusive in their matrimonial alliance, intermarrying only with each other, but with this exception all the Gujar clans freely intermarry. Captain Waterfield described them as men of average stature, quiet and unassuming. Formerly, he adds they grazed cattle and were given to thieving, but they have lately taken to honesty and cultivation. Contrasting them with their Jat neighbours, Captain Mackenzie says :— "Both are now of "very similar tastes and habits, but old instincts still linger about "them. While the Jat considers himself *par excellence* zamíndár, "the Gujar (*gau-char*) deems it more his proper vocation to herd "cattle and subsist by the sale of their produce. Still there is "none of that wide difference which distinguishes a Jat from a "Gujar in Hindustán. The title of honor among the Jats is "*chaudhri* while the Gujar rejoices in the style *mahar*."

Sayads.

Sayads hold 44 villages which are scattered in different parts of the district. They are divided into eight sections :—Trimzi, Khwarazmi, Mashadi, Gilání, Baghdádi, Bukhári, Misri, Multáni, after the names of the places they first occupied on leaving Arabia. Their location in this district is probably of very old date. When they condescend to cultivate they make bad cultivators, but are almost worse as landlords. They are lazy and thriftless, but consider themselves very holy. They mostly intermarry within the tribe, taking wives, however, from Koreshis or Ghakhars and even from Mughl families. A Sayad girl on the other hand cannot marry out of the tribe. They are litigious and discontented, their properties being minutely subdivided as a consequence of their marriage customs.

Mughl.

Mughls hold 22 villages in the district and are divided into four sections : Barlas, Chaughatta, Ghoresh, Danshmandeh. Their number in 1881 was 5,290 and at the census of 1891, 6,303 : most belong to the Barlas sub-division. They probably entered the Panjab with Bábar, or were attracted thither under the dynasty of his descendants and attained their present location at the time of the invasion of the Mughl armies. They are thus described by Captain Mackenzie :—"They are an unhappy "race. Puffed up with pride of birth, they account themselves "above all other classes except Sayads; even among themselves,

"each house reckons itself higher than its neighbour, and amongst "the clans, although of high descent, they are now at a discount. "Those that might be admitted their equals despise them, such "as Chibs and Ghakhars, while to lower classes they themselves "will not stoop. The consequence is that social relations are "sometimes at a dead-lock, marriages cannot be arranged and "suspicions of female infanticide have sometimes attached to "them. Only a short time ago I found that the Mughl "village of Rasúl contained 18 unmarried adult women varying "in age from 20 to 60, two had attained this last venerable vir-"ginity. Engaged in their youth to Mughl lads, their parents "had fallen out, and sulky to the last the sore had never healed, "the marriage could not be solemnised, nor the engagement "broken off. A case occurred in which a new born child was "found dead near the village, when I improved the opportunity "and recommended general reconciliation. I was glad to hear "six months after that nearly all the young ladies had been "settled in life."

Chapter III, C. — **Tribes, Castes, and Leading Families.** Mughl.

Khokhars.

Khokhars hold 29 villages, mostly situated along the south of the Pabbi range. The tribe in 1891 numbered 6,972 persons, in the census of 1881 they were enumerated among Rájpúts. Their descent is the same as the Awáns. Khokhar is said to have come from Ghazni and settled in Hindustán in some place called Garh Kharána. He there acquired power, but was ejected by Taimúr Shah. His descendants, Bharat and Jasrat, when in the service of Taimúr Shah, took Jammu and then settled in this district. Jasrat's descendants are still here. They are known as sub-divided into four clans: Kalu, Sajjan, Rihan and Khiwa. Khokhars intermarry with Awáns and Rájpúts, Manhás and Bhattís, and call themselves Rájpúts.

Awáns.

Awáns hold 55 villages scattered through the district. The tribe in 1881 numbered 13,029 persons, at the census of 1891 it numbered 15,272 souls. The Awáns claim descent from Kutab Shah, who was himself descended from Hasrat Ali, son-in-law and first cousin of the Prophet. Kutab Shah came from Arabia to Persia, and then settled in Ghazni. He had five sons, Khohár, Dádu, Kalghan, Jhan, and Kaddan. The Khohárs are descended from the one: the descendants of another are located about Sohán and Soketar in the Ráwalpindi Division. The descendants of Kalghan are to be found in Muhekot in Jallandhar; those of Jhan in Sindh; those of Kaddan in Siálkot. They appear to have come to Hindustán as *momid* or *muáwan*, followers and allies of Muhammadan conquerors, and to have derived their name from that fact. Some appear to have come to this district from Sohán Soketar and some from Sindh. They are divided into numberless clans or *mui*. They do not intermarry with other tribes. They are quiet and industrious, and are good cultivators.

Kashmírís.

The Kashmírís, who in 1881 numbered 33,319 souls, and at the census of 1891 34,153 souls, deserve a passing mention. They are not important as landowners, possessing but one village,

Chapter III, C.

Tribes, Castes, and Leading Families.

Kashmíris.

but they are largely employed as farm laborers, and hold land as tenants. In 1881 it was thought that the returns of Kashmíris had been unduly inflated by the famine in Kashmír, but figures of the last census appear to show that such was not the case. The main colony of Kashmíris is in Jalálpur, where attempts were made to raise their position and to improve the shawl-weaving manufacture as early as 1855. But the colony is not now as thriving as it then was, the smaller demand for Kashmír goods and the competition of the large manufacturers of Amritsar, have led many of the people to leave for that town. The great majority of persons now returned as Kashmíris are employed simply in agriculture. Most are probably Chibbális Muhammadan Rájpúts. Kashmíris do not bear a good character, they are dirty in their habits, lazy by nature, and thieves when they get an opportunity.

Principal families.

There are only 10 darbáris in the district, and several of them are men who have but little influence in the country outside their own property and *jágírs*. The following is a brief account of the principal families and leading men.

Rája Sultán Khan.

Rája Sultán Khan of Pothi, son of Sher Jhang Khan, is the leading man among the Chibs. His ancestors held the district of Khari-Kariáli until the Sikhs rose to power. In the time of Prince Kharak Singh the family held *jágírs* both in this district and in Jammu territory across the border. At annexation in consideration of the former *jágírs* an assignment of the villages of Dák Pothi, Bhalwál, Harchál and part of Phularwán was made to Rája Sultán Khan, on payment of one-fourth *nazrána*. During the mutiny he raised some troops and showed himself thoroughly loyal; for his services he was granted a cash reward of Rs. 500, and the *nazrána* was remitted on his *jágír*. He was in 1892 granted the title of Khan Bahádur. Rája Sultán Khan has much influence in his tribe, but he lives a rather retired life at Pothi, where he devotes himself to farming and horse-breeding, and his influence is not so extensive as it might be. During the settlement of 1892 his *jágír* villages in which revenue had previously been taken in kind were assessed in cash, and though a special pension of Rs. 1,000 a year was granted to the Rája for life, in consequence of the loss which he sustained by these orders, he considers that he has been rather badly treated.

Mardán Ali Khan.

The Chib family of Ghulám Ali Khan, now represented by Resáldár-Major Mardán Ali Khan is of considerable local influence. Ghulám Ali Khan succeeded his father Bandu Khan as Kárdár under the Sikhs. His management of the district was successful, and four villages were granted to him in *jágír*. In 1849 he showed himself hostile to Government, and his *jágír* was resumed; but during the mutiny he retrieved his character and was given a life pension of Rs. 300. Mardán Ali Khan, his son, is a fine specimen of a native officer. His service was in the 12th Bengal Cavalry, to which he furnished 30 sowárs at the

Chapter III, C.

Tribes, Castes and Leading Families.

Mardán Ali Khan.

time of the mutiny. He retired in 1892 after serving for many years as Resáldár-Major of the regiment, with a most distinguished record of service. He is decorated with the order of British India, and has received the title of Sardár Baháclar in addition to a grant of 500 acres of land, specially sanctioned by the Government of India as a reward for his services. He resides in Besa, and is zaildár. While he was serving with his regiment his son, Mumtáz Ali, carried on the duties of zaildár with considerable ability, and though quite a young man gives promise of a successful career. No fewer than 18 members of this family are serving Government, most of them as officers in the Bengal Cavalry.

Sardar Hari Singh.

Sardár Hari Singh and Sardár Gián Singh are the grandsons of Gurmukh Singh, the founder of the family. Gurmukh Singh was of humble origin, his father Pardhán Singh being a money changer in the little town of Khiwa situated on the left bank of the Jhelam, opposite Jalálpur. Gurmukh Singh was one of the most famous of Mahárája Ranjít Singh's Generals, having been engaged in most of the wars of the period. He received many grants of land, but through the hostility of the Dogra Rájás he was able to retain only a small portion. At annexation he was in possession of Rs. 36,600 a year : Government in 1850 released his personal *jágírs*, worth Rs. 12,600, and that of his son, worth Rs. 2,000 for their lives, with a provision that one-third of the Sardár's *jágír* should descend to his heirs in perpetuity. Sardar Attar Singh held no Government office, but was an influential landowner in the Phália tahsíl. He died in 1880 and was succeeded by his sons, Sardárs Hari Singh and Gián Singh, who reside respectively in Killa Sardár Attar Singh and Pindi Lála. On the death of their father the sons disputed about the division of the *jágírs*, and it was decided by Government that each son should receive an equal share. Sardár Hari Singh has influence as a landowner, zaildár and member of the District Committee, but personally he devotes himself to sport, and the affairs of the district do not trouble him much.

Mohr Singh.

The family of Rái Maha Singh was formerly of some importance ; it is now represented by Mohr Singh, Teja Singh and Káhan Singh. Kishan Singh, their father, rendered assistance in 1857 in arresting some fugitives of the 14th Regiment Native Infantry, which had mutinied at Jhelam. For service on this occasion he was rewarded with a grant of Rs. 400 in cash, he died in 1860 before he was able to carry out the desire of his mind in recovering the *jágírs* formerly in possession of his family. His children were left minors, and his estate in Khiwa came under the Court of Wards. Sardár Káhan Singh is a Náib-Tahsíldár, Mohr Singh, a Deputy Inspector of Police, while Teja Singh manages the property. Didár Singh, a distant cousin, has been converted to Christianity, and is employed as a teacher in the Gujrát Mission School. He is held in considerable estimation for his honesty in the town of Gujrát.

Chapter III, C.

Tribes, Castes and Leading Families.

Mián Singh.

The family of Sardár Káhan Singh, Brahman of Khohár was formerly of some account, by reason of his relation to the ruling Sikhs. The family came originally from Vad Gurha, a village near Rohtás, in the Jhelam district. Missar Dhanna first came to Khohár, and his son Káhan Singh gave his own sister in marriage to Rája Lál Singh, who was Rája of Rohtás. He in return gave Káhan Singh the rank of Sardár and a *jágír*, part of which was continued at annexation. Káhan Singh left two sons, Rám Singh, the elder, who succeeded to the *jágír*, and Bishan Singh, the younger, who was made zaildár in 1867. The two branches of the family have never been on good terms, as Bishan Singh considered that some portion of the *jágír* should have fallen to him. Rám Singh died in 1892 and was succeeded by his only son Mián Singh.

Sardár Amrík Singh.

The family of Sardár Amrík Singh is of the Saini Khatri caste, and has for seven generations been resident at Ráwalpindi. The grandfather of Sardár Amrík Singh was a trader by name Rámbhaj. Nihál Singh in 1830 married the only daughter of Sardár Gurmukh Singh, Chácbi. This chief was the son of Fatteh Singh who, with his brother Sher Singh, was killed in the Kashmír campaign. Sardár Gurmukh Singh succeeded to his father's *jágír*, but died in 1829, soon after which Nihál Singh married his daughter and was allowed to take the name of Chácbi, and succeeded to his father-in-law's *jágír*. Sardár Nihál Singh was in attendance on the Agent to the Governor-General at Lahore in 1848, and remained loyal to the British Government throughout the rebellion. During the mutiny he gave still further proofs of his loyalty, and was rewarded, in October 1858, with a present of Rs. 10,000, and an additional *jágír* of Rs. 6,000 to descend to his lineal male heirs in perpetuity, on condition of active loyalty. In 1862 Rs. 10,000 of his *jágír* were released in perpetuity, and in June 1866 he was created Knight Commander of the Star of India. On his death in 1873 the *jágír*, to which the law of primogeniture applies, descended to his son Sardár Amrík Singh. He as eldest son also succeeded his father as Viceregal Darbári in the Ráwalpindi district. In 1857 Sardár Amrík Singh raised a body of mounted police, and led them to Oudh, where they did good service. He afterwards served for many years, as Tahsíldár in the Panjab, and retired in 1892 to take up his residence in Kunjáh. Part of his *jágír* is situated in Ráwalpindi and part in Gujrát, where he also owns land in the Phália tahsíl.

Lála Ganga Rám.

Among others who, having retired from Government employment, have either settled or who hold land in the district, the following may be noticed shortly. Lála Ganga Rám, whose father was a resident of Kunjáh. He was for more than ten years in charge of the Bhakkar sub-division of the Dera Ismail Khan district and retired with a great reputation for honesty and truthfulness in 1892.

Chapter III, C.

Tribes, Castes and Leading Families.

The Popalzai Family.

Yár Muhammad Khan and his younger brother Muhammad Hayát Khan, Popalzai, have both retired from the service as Extra Assistant Commissioners. The former owns land in Tahsíl Phália, but resides at Gujrát, where he is an influential member of the Municipal Committee. The latter is a householder in Gujrát, but his chief residence is in Peshávar. Muhammad Sarwar Khan, son of Yár Muhammad Khan, is a Tahsíldár; Muhammad Hussain Khan, son of Muhammad Hayát Khan, is employed in the district office, and is a candidate for the post of Náib-Tahsíldár.

Jowáhir Singh.

Resáldár-Major Jowáhir Singh, a Súri Khatri, is a resident of Chotála in the Jhelam district. He served with much distinction in the 2nd Panjab Cavalry, and received a grant of five hundred acres in the Phália tahsíl where he has founded a village. In addition to the above many other retired native officers of the Indian Army are to be found in the district, but none of them are of importance in district administration.

Tribal notables.

It can be seen from the above accounts that, with the exception of the Chib families, none of the present leading families belong to the principal tribes of the district. When Gujrát was overrun by the Sikh armies at the beginning of the century, and the district became the battle-field of the Sikh Sardárs, the Chibs were never reduced to the same state of subjection as the Jats and Gujars, and were employed by the contending factions. But the administration of the country was largely left in the hands of the leading men of the tribes, who, though not allowed any sort of independence by their rulers, were permitted to exercise a certain amount of authority within their own tribe. But this state of affairs did not last sufficiently long to enable families to rise to any exceptional position; the headmen, who came to the front, both acquired and retained their pre-eminence by their personal merit. It therefore came about that several sons of men who had been influential, were unable to retain their position and fell into obscurity; while others, whose fathers had not risen above the common herd, pushed themselves forward by their abilities. Some of the families have, however, retained a certain amount of influence: among them may be particularly mentioned Muhammad Khan of Dingah, son of Abdulla Khan, the leading man of the Kathána Gujars; Muhammad Khan, son of Kutab Dín of Jaura Jalálpur, and Pír Bakhsh of Waraitchánwála are also influential men of the same clan of the Chechi Gujars; Ilm Dín of Bahowál holds a front position, and other Gujars of note are Mír Báz (Kálas) of Ajnála; Ján Muhammad (Miána) of Háslánwála. The chief representative of the Waraitch tribe is Muhammad Khan of Jalálpur, who has two sons, zaildárs in the district, and a third at the Panjab Chiefs' College. Other influential Jats are Atta Muhammad, son of Muhammad Khan (Waraitch) of Maghowál; Shashu (Gondal) of Majhi; Sukha (Tarár) of Phália.

Chapter III, D.

Village Communities, Rights and Tenures.

SECTION D.—VILLAGE COMMUNITIES, RIGHTS AND TENURES.

Village tenures.

Table No. XV shows the number of villages held in the various forms of tenures, as shown in the annual returns of 1891-92. The accuracy of these figures is very doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinary recognised tenures. The primary division of rights between the main sub-divisions of a village often follows one form, while the interior distribution among the several proprietors of each of these sub-divisions perhaps follows another form, which itself often varies from one sub-division to another.

In pure *zamíndári* or *pattidári* estates the tenures are simple; in *pattidári* estates the revenue is usually distributed among sub-divisions according to arbitrary shares, and within the sub-divisions according to ancestoral shares. In other estates the simple form of distribution of revenue is either by an even rate, on all cultivation, or by applying separate rates to different classes of soils, and so determining the revenue of each owner according to the land in his possession. But a not uncommon form of distribution is the primary determination of the gross revenue of each sub-division of an estate by means of an even rate applied to all cultivation in the estate, and a further internal distribution by shares within the sub-division. It may be said that, generally, *zamíndári* estates are becoming *pattidári*, and *pattidári* estates are showing a tendency to become *bhaiachára*.

Joint responsibility.

Where the distribution of revenue is made by an all round rate on cultivation, villagers are often not satisfied unless the revenue, in addition to being recorded for each holding, is also recorded for each *taraf* or *patti*, although in many cases no separate *tarafs* or *pattis* had been shown to exist in the village. In this the desire for limited responsibility is manifest; it shows that one tribe, or one family, is not content to be merged in the village community, but wishes in this way to prepare a road for a final separation. Among lambardárs, too, there is a growing desire to be recorded lambardár of one, or of more *pattis*, not simply as one of the lambardárs. Often the reason is simply that being so recorded he would be entitled to receive the *pachotra* and *malba* of such *pattis*, which might give him increased emoluments; but beyond this, there is a tendency to withdraw from joint responsibility, and to act as if he was lambardár of a portion of the village only, and as if the affairs of the remainder of the village do not concern him. For practical purposes of village management, there may be much in favor of this, but it cannot be recognised by Government, who, unless it is expressly so stated, must consider all the lambardárs of a village jointly responsible. For years past the ties of joint responsibility have been growing lesser, each sub-division of a village is beginning to desire to be treated separately, and to wish to be represented by a separate lambardár. But so long

Joint responsibility.

as the present system obtains, joint responsibility must be enforced; the lambardárs, however, have often a difficult part to play, and require the fullest support. Captain Mackenzie recognised the change which would be produced by a firm Government when he wrote: "But I think we ought to remember "that these little republics were the result of a despotic and "arbitrary Government, and may as naturally, and perhaps inevitably, break up under enlightened laws, and the spirit of "improvement; and however expedient the village settlements "of to-day may be, we must, I think, boldly face the time, when "landed property with its interests and responsibilities will again "be minutely sub-divided, and when our system of land revenue "will also change. To do otherwise seems to me to fight against "destiny. To attach to expediency a value which we refuse to "concede to those laws, which are now recognised as universal "in the growth of nations, is a futile attempt to restrain the "latter in order to keep up the former."

Cultivating occupancy.

Statement No. XVI shows the cultivating occupancy of the land as it stood in 1891-92. It shows that in the whole district owners cultivate, excluding fractions, 67 per cent. of the total cultivated area; tenants paying no rent hold 1 per cent., tenants with rights of occupancy hold 7 per cent.; and tenants-at-will hold 24 per cent. of the cultivated area. In Tahsíl Gujrát owners hold 63 per cent., occupancy tenants 10 per cent., and tenants-at-will 26 per cent. of cultivated area. The average area of an owner's holding is 3·3 acres: of an occupancy tenant's holding 1·7 acres: and of the holding of a tenant-at-will 1·9 acres. In Tahsíl Khárián 66 per cent. of total cultivation is in the hands of owners: 11 per cent. is held by occupancy tenants, and 22 per cent. is held by tenants-at-will. The average area per holding of owner is 4 acres, per holding of occupancy tenant 1·8 acres, and per holding of tenant-at-will 1·7 acres. In Tahsíl Phália 73 per cent. of cultivation is in the hands of owners: occupancy tenants hold one per cent. of the cultivated area, and tenants-at-will hold 25 per cent. The average area per owner's holding is 5·9 acres: per holding of occupancy tenant 2·7 acres, and per holding of tenant-at-will 3·1 acres. The average area of holding has since last settlement continued to decrease, and in most of Gujrát tahsíl, and in the northern part of Khárián tahsíl the limit must almost have been reached, below which holdings cannot be reduced.

Proprietary tenures.

At regular settlement the investigating officers were confronted with the initial difficulty of deciding who should be recorded as proprietor of the land. The interest of two parties had to be considered, one the proprietor, the other the cultivator, and the question whether they were separate or merged in the same person had to be decided by the evidence of the case. *Primâ facie* the cultivator would be recorded proprietor. If another party, not cultivating, claimed the proprietary right of the land, it was considered necessary for him to prove that he

Chapter III, D.

Village Communities, Rights and Tenures.

Proprietary tenures.

had successfully asserted his right over the cultivator from time to time, and that he would be allowed to do so in future by the cultivator.

The Sikh Government took all it could from the cultivator, leaving possibly nothing beyond what was absolutely necessary for his support, and consequently nothing remained for a third party. Still they did not ignore the rights of a third party, and when the Government demand was more moderate, these rights were profitably exercised over those who, though cultivators, were not proprietors. The Sikh Government made certain concessions in favor of headmen and *chaudhrís* who assisted, either by giving them *ináms* or by exempting a plough or well from assessment. These headmen, on their part, managed both the revenue for Government and the village affairs for the community in general; from the latter they collected *malba* to defray the village expenses. They also managed the waste lands, put in cultivators, and exercised a large amount of authority in the village, and were thus raised considerably above the rest of the community in rank and influence. But these lambardárs and *chaudhrís* could not on this account be considered proprietors of their villages, for in this district they were almost universally only units of the brotherhood comprising these communities, every member of which had an equal right to the proprietorship of the soil. It only proved them to have been office-bearers by appointment on the part of Government, and by election on the part of the communities.

The question, therefore, lay not between the headman and the cultivators, but between the whole of the brotherhood and any other class of cultivator who might be found located in the village. But in the village two classes were found, one of which appropriated to itself the title of *wáris* or *málik* to which the other class did not presume to aspire; and it was necessary to decide whether one or both were enabled to be recorded as proprietor.

Wárisi and *máliki* no doubt originally implied the same thing. A man founded a village, his descendants were the heirs (*wáris*) of the village land, and would have reaped all benefits of the *warásat* or *málki*, had the Government left any to be enjoyed. All other classes cultivating in the village would have been reckoned inferior. But time went on, land was abundant, population scant, the country became long subject to Pathán devastation, and afterwards to Sikh misrule, and the tendency became rather to abandon rights—symbols more of misery than of benefit—than to contend for their exact definition and enjoyment. The heritors of estates and subsequent squatters, the *wáris* and tenant, were placed on the same miserable level. It was not until Rája Guláb Singh's governorship that a wiser system can be said to have been introduced. But it was too late, all classes called for more lenient treatment and to a certain extent obtained it. But equality had existed too long for the *wáris*

successfully to demand from the old cultivator of two, three, or four generations standing, what a more liberal economy had made it possible for a *málik* to exact, and thus although the headmen by virtue of their office enjoyed special privileges, the rest of the community, the *wáris*, and the *asámi* alike were on a level. *Biswi* or *málikána* dues were unknown: ancestral shares were forgotten or had fallen entirely into disuse: *malba* was levied from both alike, upon the extent of cultivating possession, so also the revenue, fines, cesses, and burdens of every kind. There was in short no evidence to be found of one class having exercised proprietary right over other classes, resident in the same village. Both classes had cultivated their occupancy for generations, both had shared public burdens at the same rate, neither had the power of ejecting the other, all had dealt directly with the Government or its agents, the *chaudhrís;* and the footing on which they stood, was essentially the same. This state of things had continued so long that it was impossible but to admit that the so-called *asámís* had acquired by the lapse of time a prescriptive right to be maintained on this footing of equality.

Chapter III, D.

Village Communities, Rights and Tenures.

Proprietary tenures.

The facts having been ascertained, it was felt that the question of proprietary right could be decided in one of two ways; either to declare the *asámi* to be a tenant having an hereditary right of possession, and to have exempted him from paying anything more than that to which he had been accustomed, *viz.*, his share of the Government revenue and joint expenses, or to declare him a proprietor of the land in his possession. The latter course was adopted where the prescriptive rights of the cultivator were found to have been of such long standing that he had ceased to be a tenant, he was declared to be a *málik makbúza:* he was given a proprietary title in the land which he cultivated. Two kinds of proprietors were thus established, one the *wáris*, a full sharer in the proprietary rights of the village of whatever kind; the other the *asámi*, merely proprietor of the land he cultivated.

The reasons for giving a proprietary title to the *asámi* instead of recording him as hereditary tenant are given by Captain Mackenzie as follows:—"It would have had the effect "of diminishing the value of landed property so occupied—as "property indeed it could not have been correctly said to exist— "property implies benefits. Of what benefit would such land have been to the person entered as proprietor." The tenant's hereditary right of possession precluded him from the power of ouster, and as a source of income or as a means of raising money it would have been profitless. Who would buy or lend money upon land occupied by tenants in the enjoyment of the profits derivable therefrom, and who could not be ejected? So also the tenant beyond the usufructuary benefits, none would have been conferred upon him—only a tenant, he could not sell the land. The person entered as proprietor would have, it is true the reversionary right to possession and subsequent free disposal

Chapter III, D.

Village Communities, Rights and Tenures.

Proprietary tenures.

of the land in the event of the cultivator vacating it. But this was a very improbable contingency. Practically the effect would have been paralysing, the land would have been rendered ownerless, property without a proprietor, and the intelligible course evidently was either to relieve the pseudo-proprietor of the disabilities he was so willing to charge himself with and to adjudge him proprietary profits or to pronounce the occupant proprietor.

In his review—of Captain Mackenzie's report, the Financial Commissioner, Mr. Cust, wrote :—" The oppressive Sikh Kárdár "had reduced both proprietors and cultivators to the same miser- "able level: in many instances no doubt the kárdár had introduced "the latter. No symbol of proprietary right had been reserved "to those who by the voice of the country were considered the "owners, and it was impossible, after the lapse of years, to enforce "any rent, the cultivator who pays no rent is *de facto* the "proprietor, and Captain Mackenzie has wisely recorded him as "such, but of a grade inferior to the ancestral owners, and with "rights more limited, for clearly their property is confined to their "actual cultivation, and they could have no claim to village "perquisites, common land or village office. I hail this solution "of the difficulty, which encompassed the tenant-right question. "Property without rent is a *capút mortuum*, if you cannot restore "it, it is better judicially to declare to whom it has passed, and not "to allow the right to be in abeyance."

At revision of settlement in 1866, it was found that the intention of the orders passed at regular settlement had not been given effect to in the records in very many cases. Where the *asámí* had been found to be a *málik makbúza*, or owner of the land in his possession, he had generally been entered simply as *málik*; his name was shown in the *Shajra-nasab*, and the record made no difference between him and the original *wáris málik*. He had been practically admitted to all the rights of owner in the village, and in many cases, in which the village common land had been partitioned, he had been given a share. The question was raised whether in the new records the entry of *málik* was to be retained, or whether the intention of the original orders was to be carried out, and an entry of *málik mukbúza* made. It was decided that the old entries must remain undisturbed, and it remained with the original proprietors to establish in the Law Courts that any title of *málik* was in reality only that of *málik málik makbúza*. In the papers of revised settlement, both *málik* (*wáris*) and *málik makbúza* were recorded as *málik*. The opportunity was not taken by the original proprietors at that time to assert their rights by suit, and the mistake made at regular settlement became stereotyped in the records.

But though entered under one name, the distinction between the two classes of owners is still to some extent maintained, and is a fertile cause of dispute. In most villages in the distribution

Proprietary tenures.

of revenue a separate rate is fixed for land held by *málik kabza*, by taking an all round rate on total cultivation, while that of owners (*málik*) is fixed by taking an all round rate on cultivation, after excluding *shámilát* cultivation, or by shares. Disputes are liable to arise whenever the village *shámilát* is partitioned, and in such cases it has been ruled that it is necessary for the *málik wáris* to prove, in order to prevent *málik kabza* obtaining a share, that such *malik kabza* had previously not partaken of the profits of the *shámilát*.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1891-92; while Table No. XXI gives the current rent rates of land. But the accuracy of the latter is not to be relied upon, it is impossible to state general rent rates which shall even approximately represent the letting value of land throughout a whole district, and with such a large self-cultivating proprietary body the difficulty is even further enhanced. The following statement shows the area in acres of land found to be in the occupation of tenants at the three settlements:—

Tahsil.	Regular Settlement.			Revised Settlement.			1891-92.		
	Occupied by hereditary tenants.	Occupied by tenants-at-will.	Total.	Occupied by hereditary tenants.	Occupied by tenants-at-will.	Total.	Occupied by hereditary tenants.	Occupied by tenants-at-will.	Total.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Gujrát	31,700	33,208	64,908	30,532	35,434	65,966	28,225	71,232	99,457
Khárián	25,618	22,098	47,716	27,014	27,816	54,830	27,165	56,475	83,745
Phália	3,149	11,199	14,348	2,642	19,856	22,498	2,350	65,993	68,343
Total ...	60,467	66,505	126,972	60,188	83,106	143,294	57,840	193,700	251,540

Tenant right in 1857.

At regular settlement a full enquiry was made into the status of tenants, who were divided into two main classes, tenants with rights of occupancy and tenants-at-will. The grant of proprietary rights in their holdings as *málik makbuza* to a great extent simplified the enquiry and reduced the claims for occupancy rights. The chief difficulty in fact which first arose was in discriminating between tenants and owners, as at the commencement of enquiries there was a general consent in many instances by the original owners to accord proprietary title to all tenants. It was only when the people began to see that a contrary course produced the profitable effect of *málikána*, that opposition began to be displayed. And where this had, from the merits of the case, to be overcome, the old proprietors, finding their loss to be of purely a negative character, generally acquiesced without much demur. In

Chapter III, D.

Village Communities, Rights and Tenures.

Tenant right in 1857.

pronouncing tenants hereditary no fixed rule as to period of possession was followed. In villages of comparatively recent establishment, twelve years was deemed a sufficient period; while in long established villages, twenty years' possession was required to be proved in order to constitute a tenant hereditary. The basis of the grant of occupancy rights in the district was the duration of the tenant's occupancy previous to the enquiry. In respect of cultivated land such possession was capable of proof, but a further question arose as to the grant of occupancy rights in waste land. It was found in compiling the record that many proprietors were shown as having large tracts of culturable waste in their exclusive possession. As the revenue was paid on cultivation, it was felt that to allow proprietors to retain this waste land, which could be brought under cultivation immediately settlement was completed, would be unjust. But further enquiry showed that many such pieces of land had been in exclusive possession for a long time, and that almost every one in some villages, whether proprietors or tenants, possessed such enclosures of less or greater extent. The decision as regards tenants was that if the enclosed pasturage were required by the proprietor, the tenant might be dispossessed of all except an amount equal to 20 per cent. upon his cultivation, which amount the custom of the village deemed necessary for the grazing of the plough bullocks; and if the estate were divided, the whole would of course be liable to be accounted common land. If the tenant brought any part of the enclosure under cultivation, he would be, as to it, non-hereditary—he could only break it up with the consent of the proprietor, with whom, it would follow, he would have to arrange the rent payable on it. In the meantime, the fields comprising the enclosure were entered in the *muntakhib asámiwár* with the group of fields forming his holding. In theory the process of record may have been correct, but in practice, when a tenant has been recorded with occupancy rights over a certain area, he is never dispossessed under the operation of the above rule, and his right becomes absolute.

Status of hereditary tenants.

The enquiry into rights of tenants was conducted by villages. In each village a statement was prepared showing the area of the land, the names of owners and tenants, and their respective statements as to the length of occupancy of the tenancy. On this document orders were passed defining the status of the tenant. In case of disagreement between the owner and tenant as to length of possession, the parties were referred to a regular suit, and a like course was adopted if the tenant made a claim for proprietary rights. The statement was called the *chitta muzárián*, and in the majority of villages is still to be found in the village *basta*. The status of tenants found recorded at regular settlement with rights of occupancy have generally been considered to be held under Section 6 of Act XVI of 1887. In a few cases, where the tenant was specially recorded hereditary with the consent of the owners of the land, rights under Section 8 of the above Act have been allowed. The grant of rights

Chapter III, D.

Village Communities, Rights and Tenures.

Status of hereditary tenants.

as *málik makbúza* practically eliminated all cases which would otherwise have fallen under Section 5 of the Tenancy Act.

At the revision of settlement no new enquiry into the rights of tenants was made. As a rule the old entries were carried on, and only those corrections made where the entries in the old settlement record had not been made in accordance with the orders then passed. But in 106 villages, mostly in the Phália tahsíl, tenants were found to have been recorded as *muzária panáhi* or *muzária shartia*. It is nowhere stated why the tenants were so recorded, whether it was a superior title given to men who had previously been tenants-at-will, or whether, as in the case of the Gurdáspur district, it was an inferior title granted to men who had previously been recorded with occupancy rights. It appears, however, that these *panáhi* tenants are those to whom Captain Waterfield, in his Settlement Report, stated that leases had been granted. In the Gujrát tahsíl leases had been given to 221 individuals holding 394 acres; in Khárián tahsíl to 110 persons holding 269 acres; and in Phália tahsíl to 558 individuals holding 2,080 acres. In Appendix 8, Statement XIX of revised Settlement Report, an abstract of land held by tenants is given. Tenants are there divided into classes, which may be called hereditary tenants, tenants-at-will and "others." The detail of those classed as "others" is shown below, and it will be seen that the number and area held by these in each tahsíl agrees with the number and area shown as being held on lease :—

Tahsil.	*Accorded a right of occupancy in perpetuity by proprietors who cannot oust.*		*Given protection for a time not liable to rise of rent within that term.*		*Given protection for a term but liable to rise of rent within that term.*		*Total.*	
	Number of individuals.	Amount of land in acres.	Number of individuals.	Amount of land in acres.	Number of individuals.	Amount of land in acres.	Number of individuals.	Amount of land in acres.
Gujrát	111	240	102	97	8	57	221	394
Khárián	94	223	8	29	8	17	110	269
Phália	123	441	356	1,391	79	248	558	2,080
Total District ...	328	904	466	1,517	95	322	889	2,743

The case of *panáhi* tenants was a matter of special reference to Government from the Gurdáspur district, and orders were passed in letter No. 4892, dated 4th August 1890, from Secretary to Financial Commissioner, deciding how such entries were to be dealt with. The orders were briefly to the effect that, subject to the provisions of Section 37 of the Punjab Land Revenue Act, 1887, such entries should be repeated in the *jamabandi*,

Chapter III, D.
—
Village Communities, Rights and Tenures.

Status of hereditary tenants.

and that mutations in these *panáhi* tenures should be entered in the register of mutations. In any case coming before the courts in which the status of such cultivators is in dispute, the correspondence published in 1889, in No. 40 of the Selections from the records of the Financial Commissioner's Office, should be referred to. It was further ordered that for statistical purposes *panáhi* tenants should be treated as occupancy tenants, and that in disputes as to the status of *panáhi* tenants under the Tenancy Act, the cases should only be taken up by the Deputy Commissioner himself, experienced Assistant Commissioners, or the Revenue Assistant of the District. As regards the *panáhi* tenants of this district, there should be little difficulty in deciding their status, should any cases be filed by the parties.

Rents of occupancy tenants at regular settlement.

When rights of occupancy were granted at regular settlement, the rents of such tenants were also fixed. In the majority of cases cash rents were fixed. The rent fixed was the land revenue payable on the holding and in addition 25 per cent. on the revenue as *málikána*. The object was to allow a clear profit of 15 per cent. above the revenue of the land to the proprietor, the remaining 10 per cent. going to pay cesses. In a few instances in the Phália tahsíl, where hereditary tenants were found in possession of land with a well attached, the periodical repair of whose shaft was made by the proprietor, *málikána* as much as 40 per cent. over and above the revenue was given, 15 of this was calculated for the use of the perishable article, *viz.*, the well, and 25 per cent. for the land.

In no case mitigation admissible.

Sometimes when the mind hesitated between pronouncing the cultivator to have the prescriptive title to the proprietary right and the other alternative of declaring him only an hereditary tenant, it appeared at first sight that if the latter course were adopted, the tenant had a claim to mitigation of the amount of *málikána* awarded. But this could not have been admitted without damaging the property value of the land, and as the inexpediency of this was the principle by which the officers were guided, the full amount of *málikána* was in almost every case adjudged payable. Again it occasionally happened that a proprietor expressed a wish not to take *málikána* from the tenant, even though he were hereditary. In these cases also it was deemed necessary for the same reasons to enter the tenant as liable to the *málikána* demand. The proprietor might waive its collection, if he so pleased, but the property value would have been secured to the land.

Rents at revised settlement.

At revised settlement, except in cases where the rent of occupancy tenants had been raised by a suit or by agreement, the rents were not disturbed. In the Khárián and Phália tahsils proprietors generally raised the rents of such tenants 5 or 10 per cent. always with the consent of the tenant. In Tahsíl Gujrát the rents were often raised by the courts from 10 to 20 or 25 per cent., and from 15 to 20, 25 to 30, sometimes even to 40 or 50 per cent. By agreement or arbitration rents were occasionally raised to 60 or 100 per cent. on the Government

Chapter III, D.

Village Communities, Rights and Tenures.

Rents at revised settlement.

demand. The different manner in which these rents were entered in the records of the previous settlements requires to be specially noticed. At regular settlement *málikána* was usually entered in the records as 25 per cent., this 25 per cent. included 10 per cent. cesses; at revised settlement the *málikána* was entered in addition to, and separate from cesses, the whole of such *málikána* going to the proprietor. It therefore follows that *málikána* entered at revised settlement at 15 per cent. is the same as *málikána* entered at 25 per cent. at regular settlement, and not less as it at first appears.

Former views regarding rent.

Captain Waterfield's remarks upon the subject of rent are instructive :—

"In Sikh times the proprietors were badly off. The kárdárs used to take from the cultivator a share of the produce, sometimes 50, 40 or 33 per cent. of the gross produce, and in addition to this the weighman's fees and carriage, and sometimes *nazarána* and other presents in cash. In years of drought, or in seasons which had brought locusts, they would take cash, calculated at the average payments for past years, either upon ploughs or the acre. No profits were enjoyed by the proprietors, save by the chaudhrís and other useful men, who would receive very favourable terms from the Government representative. At the regular settlement, cash rents were generally fixed to be paid by tenants upon the same principle as that on which the landowners agreed to pay the Government demand. In addition to this, proprietary profits were added, very often by the Settlement official, from 10 to 30 per cent. upon the Government demand, generally 15 per cent. (the soil has something to say to it); if, more, the proprietor was probably sharper than usual, or had received some advice and assistance from the Settlement Department. The landowners were glad enough to get even this. In some cases, from tenants who were declared to have a right of occupancy, and happened to be relatives of shareholders or Sayads, *fakirs* and such like, no further rent was taken, and even tenants-at-will generally escaped rent, from a fear which the landowners had that they might be bound down for the future to any cash rent they might then accept. Indeed it was also feared that the tenants-at-will, by paying rent in cash, might acquire some right of occupancy, cash rents being to their vague understanding in some way connected with the privileges of *hereditary* tenants; some few hereditary tenants, and far more tenants-at-will, continued to pay in kind."

Rents of occupancy tenants in 1891-92.

During the settlement of 1891-92, at the time of measurements, the details of rents were given with greater fullness than in Statement No. XVI. The following statement gives an abstract of the different rents paid by occupancy tenants, and the areas on which such rents are paid.

Tahsil.	Acres on which rent at revenue rates, with or without málikána is paid.	*Tenants paying at a fixed rent on their holding.*		*Tenants paying at rent fixed by an acreage rate.*		*Tenants paying produce rents.*			
		Acres.	Rent.	Acres.	Rent.	One-half.	Two-fifths.	One-fourth and under.	Total.
Gujrát ...	27,139	130	265	80	230	865	643	1,221	2,729
Khárián ...	26,055	359	526	66	169	434	36	497	967
Phália ...	2,768	54	60	46	62	3	...	55	58
Total District	55,962	543	851	192	461	1,302	679	1,773	3,754

Chapter III, D.

Village Communities, Rights and Tenures.

Enhancement of occupancy tenants.

Towards the close of settlement 1891-92, a large number of enhancement of rent cases were filed, and in the majority it was found that since revised settlement rent of occupancy tenants had seldom been enhanced, and that the prevailing rents were *málikána* at 15 or 25 per cent. in addition to the land revenue assessed on the tenants' holdings. The reason for the rents not having been enhanced was that the proprietors had not previously sued; in cases where suits had been brought during the currency of the settlement *málikána* had been raised to 100 and to even 200 per cent. on the revenue. In dealing with such cases, in which tenants held their occupancy rights under Section 6 of the Panjab Tenancy Act, it was assumed that the *málikána* should be at the rate of 75 per cent. on the revenue, and the real question for decision was, to what extent it was advisable to raise the rents at the time that the land revenue was also being enhanced. It was felt that in dealing with a large number of cases some definite rule of enhancement should be adopted, by which on the one hand the proprietor should receive a substantial enhancement, but which at the same time should not be so great as to crush the tenants. The principle adopted was that where the *málikána* was found to be 15 per cent. it was raised to six annas per rupee of revenue; where the *málikána* was 20 per cent. formerly it was raised to seven annas per rupee of revenue; and where *málikána* was formerly 25 per cent. it was raised to eight annas per rupee of revenue. Attempts were at first made to get the parties to agree on the amount of rent, but it was found that such attempts usually, even if they are successful, raised bad feeling, and that it was in practice better to fix the rent by a definite order. The above of course refers only to cases of enhancement of cash rents, produce rents remained as they were found, as no enhancement is allowed under the act except for special reasons.

Rents of tenants-at-will.

Table No. XVI shows the area on which produce rents are paid, and the proportion of the produce taken by proprietors from tenants-at-will, and Table No. XXI shows the prevailing cash rents paid by tenants-at-will. On the subject of rent in the district the remark made by Captain Waterfield at the time of the revised settlement may be quoted, as with the greater stress of population and the keener competition for land, these apply with at least equal weight to the present state of things.

"Tenants-at-will have, as a rule, been superseded by "the proprietors in the cultivation of all the better land, and "what remains to them is usually the worst under cultivation. "The rate of rent as entered in our settlement record is, therefore, "no sure guide to the gross rental. A tenant-at-will paying no "proprietary profits, but merely the average rate of the village "upon the very worst land, may in fact be paying a heavy rent "by lifting a share of the burden of the revenue disproportionate "to the quality of the land, to the great advantage of the pro-"prietary body."

Against this, however, must be set the fact that a large area recorded as cultivated by tenants-at-will is, in reality, cultivated by the proprietor of the land, who holds his own mortgaged land, and that his mortgaged land is probably the best of the land of his holding.

Cash rents of tenants-at-will in 1891-92.

At the time of measurements a more detailed statement of the rents of tenants-at-will was prepared, showing the detail of each class of soil and the total cash rent. The figures for tahsíls are given below.

Tahsíl.	Detail of soil.	Total cultivated area as shown by measurements.	Detail of cash rents paid by tenants-at-will.					
			Area on which rent at revenue rates is paid.	*Rent fixed on the holding.*		*Rent calculated at an acreage rate.*		Rent at the rate of a *pand* a bigah of cultivation.
				Area in acres.	Rent in rupees.	Area in acres.	Ren in rupees.	
GUJRAT ...	Cháhi ...	75,908	2,778	936	...	1,227	...	5,372
	Sailáb ...	26,085	3,020	370	...	159	...	1,033
	Báráni ...	151,719	5,421	1,662	...	652	...	3,694
	Total ...	253,712	11,219	2,968	8,916	2,038	4,476	10,099
PHALIA ...	Cháhi ...	123,074	5,675	4,867	...	1,690	...	203
	Sailáb ...	17,274	669	111	...	396	...	16
	Báráni ...	111,574	3,148	2,146	...	5,604	...	65
	Total ...	251,922	9,492	7,124	10,295	7,690	10,196	284
KHARIAN ...	Cháhi ...	10,704	187	228	...	282	...	62
	Sailáb ...	8,446	138	107	...	438	...	20
	Báráni ...	239,193	5,352	8,136	...	5,686	...	650
	Total ...	258,343	5,677	8,471	13,298	6,406	10,551	732
TOTAL DISTRICT.	Cháhi ...	209,686	8,640	6,031	...	3,199	...	5,637
	Sailáb ...	51,805	3,827	588	...	993	...	1,069
	Báráni ...	502,486	13,921	11,944	...	11,942	...	4,409
	Total ...	763,977	26,388	18,563	32,509	16,134	25,223	11,115

The figures for the Gujrát tahsíl show that whereas cash rents at revenue rates are taken on 11,219 acres, true cash rents are only taken on 5,006 acres, and a rent of a *pand a bigah* is taken on 10,099 acres, which, though not a cash rent, bears more resemblance to a cash rent than to a produce rent. The average rate of the cash rents works out at Rs. 3 and Rs. 2-3-1 per acre. In Tahsíl Phália rent at revenue rates is taken on 9,492 acres, cash rents on 14,814 acres, and rent at a *pand a bigah* on 284 acres. The average true cash rents per acre are Rs. 1-7-1 and Rs. 1-5-2. In Tahsíl Khárián rent at revenue rates is taken on 5,677 acres, cash rents on 14,877 acres, and rent at a *pand a bigah* on 5,637 acres. The

Chapter III, D.

Village Communities, Rights and Tenures.

average cash rents are Rs. 1-9-1 and Rs. 1-10-4 per acre. The enquiry shows that in the whole district on 3·45 per cent. of cultivated area rents at revenue rates are paid; on 2·43 per cent. cash rents fixed on the holding; and on 2·11 per cent. cash rents fixed by an acreage rate are paid. In addition rent at a *pand a bigah* is taken on 1·45 per cent. of cultivated area.

Produce rents in 1891-92.

The detail of land on which produce rents were paid by tenants-at-will, as ascertained at measurements, is shown below.—

Tahsíl.	Detail of soil.	Produce rents paid by tenants-at-will. At ½ produce.	At ⅖ produce.	At ⅓ produce and under.
		Acres.	Acres.	Acres.
Gujrat	Cháhi	12,213	945	4,203
	Sailáb	4,586	270	267
	Báráni	21,228	1,493	3,538
	Total ...	38,024	2,704	8,008
Phalia	Cháhi	947	1,105	17,941
	Sailáb	1,490	620	1,559
	Báráni	1,169	695	13,538
	Total ...	3,606	2,420	33,038
Kharian	Cháhi	441	80	455
	Sailáb	1,260	...	39
	Báráni	25,407	720	7,295
	Total ...	27,108	800	7,789
Total District ...	Cháhi	13,601	2,130	22,599
	Sailáb	7,336	890	1,865
	Báráni	47,804	2,908	24,371
	Total ...	68,741	5,928	48,835

Rights of possession in pasture land.

These rights formed the subject of a special enquiry at regular settlement, and the statement of the case as found by Captain Mackenzie may be reproduced here: "In the records, "especially of the Khárián tahsíl, many proprietors will be found "to have large tracts of culturable waste in their exclusive "possession, while the revenue is paid only on the cultivation. "When compiling the records, this was noticed as an anomaly. "If this culturable waste was really the exclusive property of the "holder, he should pay revenue upon it, otherwise he would "have the power to bring it under cultivation immediately after "*khewat* was arranged, and so derange the rate intended to press "equally upon all according to means. If he would not agree to "this, he could not be deemed exclusive proprietor of the land,

Chapter III, D.

Village Communities, Rights and Tenures.

Rights of possession in pasture land.

"and it should be entered as common property. Enquiry resulted in this: many such pieces of land had been in exclusive "possession for a long while; almost every one in some villages, "whether tenants or proprietors, possessed such enclosures of "less or greater extent. The custom had, nevertheless, been to "assess each man according to cultivation only. Such was still "the wish of all, none would allow that these enclosed pieces of "pasture were the exclusive property of the possessor, and yet, "so long as the commonalty in the village remained undivided, "no one wished the holders to be dispossessed. There were two "questions to be decided--one financial, the other affecting the "right of the property. As usual, the Settlement Officer had to "decide them both, after a thorough enquiry into the subject; "therefore, after looking at it in all its bearings, past, present, "and prospective, it was arranged, with the approval of the "community, that these lands should be entered as part of the "possession of the holder; that if he cultivated them he should "pay revenue at half rates; that he should be maintained in "their possession so long as the village commonalty remained "undivided, but that where partition might be made, these lands "should be thrown into the commonalty liáble to division. The "proceeds of these half rates should be thrown into the *Shámilát* "of the *taraf* or *patti*, provided that partitions have not taken "place and there consequently be a common fund." The result of this decision, as far as it has been acted upon, has been that land brought under cultivation after settlement, and which consequently was not assessed at settlement, pays revenue at half rates into the common fund of the village, where it is then rateably divided among all the proprietors of the village.

Alluvial cases at regular settlement.

In the villages bordering on the Jhelam, disputes connected with new land thrown up by the rivers were keenly contested, and a correct decision was difficult. The *Sikandri hadd* was the general rule in force, but the difficulty in its working is stated by Captain Mackenzie as follows:—"When new land had "been thrown up, the successful claimants were doubtless gene-"rally the proprietors of those villages on the same side of the "stream. It was the natural, and consequently it would generally "be found to be the existing state of things. But where villages "had lost much of their lands, and they at some future time "saw land thrown up on the same spot where, although now "across the stream, and adjoining the villages on the opposite "bank, they imagined their old lands were situated, they would "always be found ignoring and denying the law of *Sikandari* "*hadd*, and laying claim to the land, and, in one instance at least "that of Dárápar *versus* Rasúl, such a claim had been allowed by "previous authorities. After a little experience the principles, "upon which these cases could be satisfactorily decided, were "found to be as follows:—

"*1st.*—Between contiguous villages, draw a line from "the point where the common boundary ends, "perpendicular to the general direction of the "flow of the river.

Chapter III, D.

Village Communities, Rights and Tenures.

"*2nd.*—Between opposite villages, if the land in dispute "be newly thrown up, let the main stream be "the boundary; if the land be old, the mere "changing of the course of the stream cannot be "a plea for disturbing possession."

Enquiry at revised settlement.

An enquiry into the customary law on the rivers Chenáb and Jhelam was made at revised settlement, and proceedings were drawn up, strictly limited to recording usages which had formerly prevailed. At the same time enquiries were instituted as to the possibility of obtaining the consent of villages on both sides of the river to a fixed boundary. Unanimous consent could not be obtained, and the scheme was given up, as it was found that any attempt to fix the boundaries would be attended with discord and probably much litigation, and that success could not be hoped for without a legislative enactment empowering an officer to authoritatively fix the boundaries.

Riparian boundaries.

On the Chenáb, throughout its course between the boundaries of the Gujrát district on its right (north-west) bank, and the Siálkot and Gujránwála districts on its left (south-east) bank, the *Hadd Sakandri* prevails. The same custom prevails on the Jhelam down to the point where the Khárián tahsíl ends. At the point the Barhna *nala* joins the Jhelam, and owing primarily to the autumnal floods brought down by this *nala*, the Jhelam below the junction of the Barhna becomes so variable in its main stream, and so destructive in its action, that the zamíndárs of the villages on both banks have long since divided the alluvial lands permanently between them, and each village has a fixed boundary which is unaffected by the changes the river may take. This is known as the *wárpár* or *burji* (or *bati*) *banna* system. The rules and usages recorded by the people were as follows:—

The Jhelam river.

Between the landowners of the Khárián tahsíl and those on the opposite bank of the Jhelam river in the Jhelam district: (1) The main stream is the boundary—that used by the boats in October, when the river is at its lowest. (2) Accretion belongs to the village to whose lands it has accrued. (3) Land separated by the main stream of the river, not washed away, will belong to the village to whose lands it may be adjacent. (4) Land thrown up between two main streams should be divided between the opposite banks. (5) If land accruing is again separated by the main stream, the ownership does not change. Between the Phália tahsíl and the Jhelam district: no main stream boundary, the limits of estates will always remain the same, to be decided by the maps.

The Chenáb river.

Between the districts of Gujrát and Gujránwála: (1) The main stream will be the boundary; the stream in which boats ply in Maggar (November). (2) Accretion belongs to the village to whose land it has accrued or become adjacent. If an entire estate is washed away, and is again thrown up in the same place, they will conform to the Government orders. If an estate in rear of the one washed away suffe by diluvion, it is

Chapter III, D.

Village Communities, Rights and Tenures.

The Chenáb river.

only entitled to receive by accretion up to its former boundary, as shown in the map. It cannot claim more land. (3) Any land, detached as it stands by the main stream, will remain the property of those who cultivated it the year before. (4) An island thrown up between two main streams to be divided equally between the opposite banks. Between the districts of Gujrát and Siálkot: (1) The main stream to be the boundary, that in which the boats ply in November. But between the villages of Kuri and Shikáh the boundaries now existing will remain; as also up the Tawi river between the following villages:—

Rájpur	Margolah.
Chak Larham	Bhalíhál.
Kotla Parmánand	Dariya.
Maddan	Panjpar.
Rangarh	Chak Bhagwán.
Surakhpur Kuri	Shikáh.

(2) Accretion will belong to the village to which it accrues. (3) Land only separated by the main stream will not change ownership. (4) An island thrown up, separating two main streams, to be divided. (5) The ownership in such an island will not be again disturbed by the existence of only one main stream the next year. River villages on the Chenáb *inter se* will be bound by Revenue Surveyors' boundaries laid down; any accretion beyond these to appertain to the village to which it has accrued. The Bhimbar *nala*. The boundaries of villages will always remain as laid down at settlement.

Village officers.

In the margin is given the number of headmen in the three tahsíls of the district. The village headmen succeed to their office by hereditary right, subject to the rules under the Land Revenue Act. Each village, or in large villages, each main division of the village, has one or more who represent their clients in their dealings with the Government, are responsible for the collection of revenue, and are bound to assist in the prevention and detection of crime. Chief headmen or ála lambardárs were appointed first at revised settlement in the great majority of villages. The object in making such appointment was that where there were several headmen in a village, one should be selected who should be responsible for the introduction and carrying out of all Government orders, and to whom Government might look as the representative of the whole village. In practice this was not carried out, as chief headmen were appointed in villages in which there were two or sometimes only one lambardár. In large villages the appointment of two chief headmen was occasionally made. In respect of the collection of land revenue the chief headmen possess no special authority or responsibility. The zaildárs who were first appointed in 1867, were originally elected by the

Tahsíl.	Zaildárs.	Village headmen.
Gujrát ...	17	1,044
Phália ...	16	612
Khárián ...	17	787
Total ...	50	2,443

Chapter III, D.

Village Communities, Rights and Tenures.

Village officers.

headmen of the *zail*, the boundaries of which were, as far as possible, so fixed as to correspond with the tribal distribution of the people. The zaildárs stand in much the same relation to the headmen of the *zail*, as the chief headmen to those of his village. The appointment of chief headmen and of zaildárs differs from that of headmen, inasmuch as no hereditary claim to these offices is regarded, appointments being made according to the fitness of the candidates, and if necessary for the better determination of the merits of contending candidates, votes of the headmen can be taken for the purpose of filling up vacancies among zaildárs. But in the appointment of headmen and chief headmen election may not be resorted to, even as an aid to the decision.

Zaildárs.

The names of the *zails* and the prevailing tribes in each are shown below :—

Tahsíl.	Zail.	Number of villages.	Annual land revenue.	Prevailing castes or tribes.
			Rs.	
Gujrat.	Daulatnagar	49	25,470	Gujar.
	Handu	23	12,960	Do.
	Phuláhi	77	41,800	Do.
	Chechi Chuhán	37	17,625	Do.
	Chakori	34	13,101	Do.
	Gujar Kunjáh	21	15,750	Do.
	Jat Kunjáh	27	25,625	Jat.
	Kaulánwála	29	17,345	Do.
	Mangowál	14	24,261	Do.
	Shádiwál	28	30,108	Do.
	Gujrát	46	39,213	Do.
	Súk	16	11,649	Do.
	Shekhpur	31	21,410	Do.
	Thatha Musa	20	11,078	Do.
	Jalálpur Jattán	52	34,927	Do.
	Dhul Mári	34	13,655	Do.
	Gangwál	17	9,215	Miscellaneous.
	Total ...	556	3,65,192	
Kharian.	Khohar	33	20,395	Miscellaneous.
	Khari Kariáli	77	26,502	Chib.
	Chib Guliána	27	7,960	Do.
	Awán Guliána	29	9,640	Awán.
	Gujar Guliána	29	10,765	Gujar.
	Dhoria Murála	19	10,245	Do.
	Dhoria Mohri	27	11,045	Do.
	Dingah	73	39,560	Do.
	Tapiála	23	13,230	Jat.
	Chokar	27	12,350	Gujar.
	Bhago	17	12,350	Do.
	Chak Sikandar	22	8,790	Do.
	Khwáspur	25	10,005	Do.
	Jat Bhimbar	24	10,985	Jat.
	Chib Bhimbar	23	6,667	Chib.
	Kotla Kakráli	48	16,130	Jat.
	Handu	19	10,730	Gujar.
	Total ...	543	2,37,339	

Chapter III, D.

Village Communities, Rights and Tenures.

Zaildárs.

Tahsil.	Zail.	Number of villages.	Annual land revenue.	Prevailing castes or tribes.
			Rs.	
Phalia.	Bár Gondal	31	18,860	Gondal.
	Bár Soháwah	20	17,740	Do.
	Mong Rasúl	29	24,781	Khohar.
	Bár Shábi Danwáli	20	14,527	Waraitch.
	Bár Dingáh	20	13,625	Gujar.
	Helán	19	24,870	Waraitch.
	Phália Khás	24	17,065	Tarár.
	Phália Ránjah	22	18,840	Ránjah.
	Kádirabad West	9	7,780	Tarár.
	Kádirabad Ránjah	24	9,891	Ránjah.
	Kádirabad Khás	25	19,000	Tarár.
	Kádirabad East	18	15,480	Do.
	Phália Pakheri	18	16,540	Do.
	Jokalián	21	17,913	Do.
	Pindi Dhokerián	18	17,830	Dhakar.
	Pahriánwáli	20	17,395	Waraitch.
	Total ...	339	2,62,137	

Remuneration.

The remuneration of village headmen is by a cess of 5 per cent. on the revenue assessed on the estate. The proceeds of this cess is divided among the headmen equally or by shares. The remuneration of zaildárs and chief headmen was fixed in 1867 at the proceeds of a cess of one per cent. on the revenue. The chief headman realised this cess in his village, and the zaildár realised a like cess from all villages in his *zail*. These cesses amounting to 2 per cent. of the revenue were collected in addition to the land revenue assessed. From the new settlement of 1891-92, the *zaildári* cess was done away with and the remuneration of zaildárs was fixed at one per cent. on the revenue, which amount was collected as a deduction from the gross assessment; the one per cent. for chief headmen remained as a cess in addition to the land revenue.

Additional remuneration at revised settlement.

But in addition to the amount of remuneration given by the realisation of the above cesses, grants of land had been made to the chief headmen during settlement of 1868. The principal of these grants was that in each village two acres of cultivated land, or three acres of culturable, were given for every 100 acres cultivated in the village. Thus in a village of 2,000 acres cultivated, the chief headmen received 20 acres cultivated, or 30 acres culturable. Culturable was given as the rule, and when there was no choice, but to give cultivated, it was always chosen from common land, or from the lambardár's own holding, or from his tenant's land. According to this method the following grants were made :—

Chapter III, D.

Village Communities, Rights and Tenures.

Additional remuneration at revised settlement.

Tahsil.	Land.						Total.	
	Waste.		*Muáfi.*		*At half rates.*			
	Land.	Value.	Land.	Value.	Land.	Value.	Land in acres.	Value in rupees.
Gujrát	1,516	765	2,260	2,427	349	184	4,125	3,376
Khárián	2,204	846	1,129	998	211	91	3,644	1,935
Phália	483	475	2,473	922	...	...	2,956	1,397
Total District ...	4,203	2,086	5,962	4,347	560	275	10,725	6,708

The cess at one per cent. on the Government demand gave Rs. 5,916, so the total remuneration of chief headmen amounted to rather more than 2 per cent. on the Government demand. This remuneration in land was not shown in the *muáfi* register, nor did it appear in any district register, it is therefore essential to give some further explanation. It appears that of the land classed above that termed "*muáfi*" and "*at half rates*" was cultivated land, which when the revenue was distributed was either kept out of the distribution, or which assessed at only half the revenue. As regards waste land the value placed on it was purely fictitious, it had nothing to do with the assessment of the land. This waste land was usually granted out of the common land of the village, and in the records the name of the chief headman was shown against the plot with the condition recorded that the chief headman had the right of cultivation in such land, and that it was not liable to partition with the remainder of the common land. The grant, in effect, gave a proprietary right in such land, the only difference being that the chief headman was not *recorded* proprietor.

To Zaildárs.

Much the same procedure was adopted in making grants to zaildárs in addition to the remuneration of the cess at one per cent. on the revenue. It was considered that the amount of the remuneration by the one per cent. cess was not sufficient, and that a payment in this manner led to inequality. The object of the grants was that in forming the zaildárs into three classes, the average remuneration of those of each class should be approximately the same. Seven zaildárs were put in the first class, seventeen in the second class, and the remainder in the third class, but there is no record to show what *zails* were placed in each class; and, an examination of the grants made, shows that the actual object was lost sight of, and in reality the largest grants were made to

Chapter III, D.

Village Communities, Rights and Tenures.

To Zaildárs.

the most influential zaildárs. The following grants were made to zaildárs, as such, in addition to their remuneration at one per cent. on the revenue :—

Tahsil.	Cultivated at half rates.		Culturable.		Total.	
	Land in acres.	Value in rupees.	Land in acres.	Value in rupees.	Land in acres.	Value in rupees.
Gujrát	851	380	180	69	1,031	449
Khárián...	249	108	821	310	1,070	418
Phália	110	38	557	209	667	247
Total District ...	1,210	526	1,558	588	2,768	1,114

How dealt with at settlement, 1891-92.

At the revision of settlement, 1891-92, the question of the disposal of these grants which had originally been made without authority came up for consideration. Orders were passed by Government that the action of Government at previous settlement in putting the person for the time being selected to fill the office of chief headman in exclusive possession of such allotment, was probably *ultra vires*, and that from the date on which the new settlement takes effect, the Government must disconnect itself from this arrangement. The whole of the old grants were ordered to be resumed from the date of the new settlement, and in the case of chief headmen, a cash *inám*, equal to the revenue newly assessed on the land comprised within the former grant, was given, subject to the condition that the amount of such *inám* in any village was not to exceed one per cent. on the revenue of the village. In the case of the *zaildári* grants, they were all resumed from the date of the new settlement, as they were originally made without sanction, and there did not appear to be any necessity for such grants.

In 1893, the question as to the policy of retaining chief headmen was decided, and orders were passed that chief headmen need only be retained in villages in which there were three or more lambardárs, but that in villages in which chief headmen existed, the office would not lapse until the death of the present incumbent. On the abolition of the post in any village the one per cent. cess in that village will cease. If previous to the abolition of the office, the chief headman held an *inám* attached to his office, such *inám* will be converted into a *zamíndári inám*, and be given to some influential man within that *zail* in which the village is situated, provided that the total amount of such *inám* shall not exceed Rs. 40, to one person without special sanction

Chapter III, D.

Village Communities, Rights and Tenures.

Additional remuneration at revised settlement.

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Chapter III, D.

Village Communities, Rights and Tenures.

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Chapter III, D.

Village Communities, Rights and Tenures.

How dealt with at settlement, 1891-92.

The consequence will be the gradual abolition of the post of chief headman in small villages, and the amalgamation of a large number of very petty grants to form a few substantial *zamíndári ináms*. When the scheme shall have come into full operation, the number of headmen and chief headmen will be as shown below :—

Tahsíl.	Number of villages.	Number of headmen.	Number of chief headmen.	Ala lambardári ináms.	Zamíndári ináms.
				Rs.	Rs.
Gujrát	556	1,044	90	1,313	2,071
Khárián	543	787	43	384	1,655
Phália	339	612	57	731	1,238
Total ...	1,438	2,443	190	2,428	4,964

Patwárís.

Each tahsíl is divided into a number of circles to each of which a *patwári* is appointed for the purpose of keeping up the land revenue records of each village. The limits of the circles were revised in 1889, and were framed with regard to the area and the number of fields. The *patwárís* are made to reside in their circles ; appropriate dwelling-houses with offices attached have been built in the principal village of each circle at the joint expense of the communities. In case of such houses falling into disrepair, repairs have to be made by the villages of the circle, or a new residence built on a standard plan at a cost of Rs. 150. The pay of *patwárís* is met from the *patwár* fund, the income of which is derived from a cess of Rs. 4-11-0 per cent. on the land revenue, which is collected and paid by the villages at the same time as the land revenue. For purposes of pay, *patwárís* are divided into three grades, on Rs. 14, Rs. 12, and Rs. 10 per mensem ; they receive their pay quarterly at the head-quarters of their tahsíl. A limited number of assistant *patwárís* are also appointed to assist in large circles, and to learn practical work. Appointments to *patwárís* are made by selection from tahsíl registers of candidates ; hereditary claims are only recognised in cases in which the previous incumbent took his office by inheritance, or who held the office for ten years. The number of *patwárís* in 1891-92 is shown below :—

Tahsil.	Number of Patwaris.				Number of assistant patwárís.
	1st grade.	2nd grade.	3rd grade.	Total.	
Gujrát	35	36	17	88	4
Khárián	28	28	14	70	4
Phália	29	29	16	74	4
Total District ...	92	93	47	232	12

Chapter III, D.

Village Communities, Rights and Tenures.

Patwáris.

The average size of the circles can be seen from the following statement, taken from statistics of 1891-92:—

Tahsil.	Average per Patwari.	
	Fields.	Khatauni holdings.
Gujrát	4,133	1,397
Khárián	4,660	1,480
Phália	3,477	874
Total District ...	4,085	1,255

Village servants or *kamíns*.

The blacksmith—*Lohár*.

His duties towards the landowner are as follows: He must repair all agricultural implements, such as the *dátri*, *khurpa*, *hal*, *kahi*, *kohára*, with his own iron and charcoal, and provide new ones, the landowner finding the iron, but not the charcoal. If a new *karrah*, sugar-boiler, has to be made, the landowner must provide the iron, and pay full working wages or half wages with charcoal, and one meal *per diem*. The relation between landowner and blacksmith can only be broken off at the sowing of the spring crop. The landowner is, on his part, bound towards the blacksmith as follows: At the spring harvest he must pay him one *bhari* per plough of wheat or barley. A *bhari* or sheaf is to be as much as can be bound up in the length of three straws. Also one *pai* of four *topás*, or eight *sérs* per house. By house is not meant a separate habitation, but a family cultivating in common. At the autumn harvest he must give him one sheaf of *bájra*, *jowár*, *munji*, and *makai*, each sheaf as much as he can carry, and also one *pai* = eight *sérs* of the grain of each of these products; also one *topa*, or two *sérs* of *moth* and *másh*. This custom of giving grain is called *phakkah*. At the spring or autumn harvest the landowner, on receipt of a *dátri* or reaping-hook, must present him with a bundle from each crop; a bundle to be about the third of a sheaf. If a zamíndár or lambardár cut down a tree, the roots and branches are the perquisite of the *lohár* for his charcoal. At the marriage of a daughter in the village he receives one rupee from the family of the bridegroom, and at the marriage of a son, if he accompany the wedding procession (*barát*), he receives the same. At festivals, *tehár*, he receives a meal for one man.

The carpenter—*Tarkhán*.

The landowner provides the wood, but this artizan has to make and keep in order all the agricultural implements. He has also to give three days free labour towards the building of a new house, or the repairing of a house. He will receive wages for further time expended, the wood to be provided by the landowner. If any work is done on the landowner's premises, the

Chapter III, D.
—
Village Communities, Rights and Tenures.

The carpenter—*Tarkhán.*

bark and the chips belong to the landowner; if at the carpenter's house, to the carpenter. Their relations can only be broken off, like those of the blacksmith, at the sowing of the spring crop. He receives from the landowners the same fees and gifts as the blacksmith, and he receives one rupee on the setting up of a sugar-mill. When the cane is being crushed, he receives 1¼ *sér* of *gur* and a handful of sugarcane, and a well-bucket, *tind,* full of cane juice daily. At marriages and festivals he receives the same as the blacksmith. When building a house or doing any other private work for a landowner, he receives his food daily. At sowing time he accompanies the landowner the first day, and receives one *topa* = two *sérs,* or 4lbs., of wheat from each.

The potter—*Kumhar.*

He must provide all the earthen vessels required by the cultivators for household purposes, the well-buckets for the Persian-wheels, the large dishes for the sugar-mills. He must also provide what are required for marriages; he can only be employed or dismissed like the blacksmith and carpenter at the sowing of the spring harvest. At each harvest he receives exactly as much again as the blacksmith; at marriages the same as the blacksmith, or more or less according to the means of the cultivator. When he provides a cultivator with any vessels at his house, he gets something in the way of grain, the amount of which has never been clearly defined. The day a sugar-mill is started, he receives two well-buckets, *tinds,* of cane juice, and the day the mill stops, the same; also ¼ *sér* of *gur* daily. At sowing time, if he convey the seed to the field on his own head or on his donkey, he gets one *topa* = two *sérs.* At the time of cutting the crop, if he provide the reapers with water-vessels and cups, he receives one bundle, or one-third of a sheaf, of that crop.

The barber—*Hajám* or *nái.*

This individual is responsible for the regular shaving of the community, and has to convey the intelligence of all domestic occurrences to the relations. He has to attend upon and administer to the wants of guests and strangers. At each harvest he receives from each threshing floor a sheaf, and grain in an indefinite quantity, according to the means of the owner. On the last day of the working of the sugar-mill, he receives four *tinds* or well-buckets of cane juice, and two *sérs* of *gur* from each of his employers. He receives other presents on the happening of domestic occurrences, but they are not fixed, and depend upon the means of the parties. When sent upon any business by a landowner, he receives his food, and when accompanying him to any marriage or funeral, he receives some present from the house he goes to.

The washerman—*Dhobi.*

Has to wash all the clothes of the husbandmen and mend them, both the clothes of the men and of the women. He has to provide table clothes for marriage and funeral feasts. He can only be dismissed as the blacksmith. He receives at each harvest the same as the barber, and besides that, at marriages and

funerals, customary presents according to the circumstances of the husbandmen. If he goes to any house to mend clothes, he receives his food, and if he accompanies any landowner to a marriage and funeral, he receives such presents as may be given him.

Chapter III, D.

Village Communities, Rights and Tenures.

The sweeper—*Chúra* or *Musalli*.

Are of two kinds, the *athari* and the *sepi*. The *athari* is a domestic servant always in attendance upon the husbandmen,—a man of all work; he has to carry manure and plough; he has to provide the untanned leathern, ropes for harnessing bullocks, also winnowing baskets and leathern sieves. The *sepi*, who works for several families, works for each in turn, and twice a year at harvest time he has to provide the above-mentioned articles. Both *athari* and *sepi* have to plaster the houses of their masters. He can only be dismissed like the *lohár*. The *athari* receives 12 *topás* = 24 *sérs* in the *máni* of 8 or 9 *mán*; also food twice a day, and a blanket and shoes. When the crops are cut, he receives a bundle from each crop. The *sepi* receives 1 *pai* = 4 *topás* = 8 *sérs* grain at each harvest, and a bundle of each crop. At the end of the bearing of the cotton crop, they are both entitled to one picking of the field, and at the closing of the mill, to the produce of one sugar-boiling. They receive one-third of every hide, and presents at marriages and deaths, according to the circumstances of the husbandman. A *sepi* is entitled to his food when working for his master.

The *mochi*—Cobbler.

The *mochi*, cobbler, has to provide shoes for every landowner, and to mend all leather-work, and to provide whips, and blinkers or cups for the bullock's eyes. He can only be dismissed like the blacksmith. At the spring harvest he gets two sheaves per plough, and two *pai* = 16 *sérs* of grain; at the autumn harvest two sheaves and one *pai* = 8 *sérs* of grain, as *fakkah*; also one cotton picking at the end of the season, one sugar-boiling of *gur*, and at the end of the sugar-crushing, four *tinds* or well-buckets of cane juice; also he gets presents at marriages, funerals and festivals, and two-thirds of every hide.

The *máshki*—Water-carrier and baker.

The *máshki*, water-carrier and baker, carries water, provides water for the threshing floors, carries the palanquin at marriages, cooks the wedding breakfast. He receives one rupee half-yearly, and if he provides water for the harvesters, he gets one small sheaf out of the crop; if for the threshing floor, he gets two *topás* or four *sérs* of grain. For carrying the palanquin he gets Rs. 2 or 3 for each marriage, and takes his wages for cooking the breakfast.

Potter and carpenter carrying seed grain.

There is also a custom that if either the potter or the carpenter help to carry the seed to the field at sowing time, he gets from every cultivator, whether proprietor or tenant, about one *topa* measure of grain, more or less, according to the amount of land. This fee is called *biswát*. No other village servant is entitled to this. The same relations exist between all village servants (save the *parohit* and *mirási*) and all members of the cultivating class, whether landowners or only tenants.

Chapter III, D.

Village Communities, Rights and Tenures.

Mirásís—or bards and their duties.

The duties of *mirásís* or village bards are as follows :—To get by heart, and to be able to repeat from memory off hand, the pedigrees of the heads of the families within the tribe. They were always appealed to in former times in the case of any dispute about hereditary property. They have to attend upon the guests of their masters. The agricultural classes keep no household servants but these, and would consider it *infra dig.* to wait upon their own guests. They have to accompany their masters on visits of condolence or congratulation ; they summon relations from far and near ; they have to accompany the daughter going to her father-in-law's house, or the son's wife going to visit her paternal home. The *mirási* and his wife have to prepare all such things as may be required at a marriage feast—turmeric, salt, pepper—20 days before the wedding ; to inform all relations (*gand legána*) and to attend upon them when present ; also to care for all who come upon visits of condolence or to a funeral. The above services are obligatory, and, if refused, the *mirási* is turned out of the village, and his place is supplied by another. In exchange for their services the *mirásis* receive, on ten or twelve different occasions between the betrothal and the marriage, presents of from eight annas to two rupees, among the perquisites are the shawl or other valuable cloth used as the pall at the funerals of the better classes. When the marriage procession leaves the house of the bride, the bridegroom distributes to all the *mirásís*, who collect from the neighbouring villages for the purpose, from one anna to one rupee each according to his means. Jats call this *rátarchárí*, and Gújars, *dar*. The poor give one or two pice to each *mirási* called *wárah*. This custom prevails still ; in former days the *mirásís* could secure their perquisites by giving the recussant a bad name, and speaking disrespectfully of him.

Agricultural labourers.

The subject of the employment of field labour, other than that of the proprietors or tenants themselves, and the system of agricultural partnerships, are thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (page 711 *ff*) :—

"It is not customary for the agriculturists of this district to employ hired field labourers for continuous service ; should it so happen that a proprietor is unable to cultivate himself, he makes over his land to a cultivator at half produce rates or a money payment ; or should the proprietor be in easy circumstances, he employs one or two servants known as *kámis* for field labour, giving them food and clothing and salary of Re. 1-8 a month ; but at the threshing time, *churas* and *mussallis* are employed, who are paid at the rate of 6 *topás* (10½ *sérs*) per *máni* (8½ maunds) of grain stored ; of this description of labourers there are 3,095 in the district ; when they are freed from this description of business, they maintain themselves by domestic service, handicrafts and ordinary labour, having no dealings with village bankers. The percentage they bear to the total population of the district is 0·48. The condition of such field labourers in this district is inferior to that of the poorer agriculturists who cultivate holdings of their own."

The number of agricultural labourers shown in the census of 1891 was only 4,504 males in the whole district. It is quite clear that the figures are altogether unreliable, but it may also be said that owing to the general method of cultivation by small

Chapter III, D.

Village Communities, Rights and Tenures.

Agricultural labourers.

proprietors, and to the small holdings, the necessity for agricultural labourers is small. But as has been mentioned above most of the village menials are employed as agricultural labourers, and it may be said that field labour is as a rule performed by owners or by tenant, or by men, who are engaged in some other occupation as well. The figures given below show the males, as recorded in the census of 1891, who probably work as labourers in addition to their recorded employment :—

Recorded employment.	Number of males.	Proportion per mile of total male population.
Agricultural labourers	4,504	11
Barbers	5,623	14
Washerman	2,758	7
Water-carriers	3,278	8
Coolies	3,599	9
Miscellaneous service	3,826	10
Sweepers	14,320	36
Oil pressers	2,341	6
Cotton-cleaners	2,139	5
Cotton cloth weavers	21,907	55
Blacksmiths	3,389	8
Potters	5,802	14
Carpenters	5,913	15
Workers in leather	13,928	35
General labourers	2,476	6

Wages.

The wages of labour prevailing at different periods are shown in Table No. XXVII, though the figures refer to the labour market of towns, rather than to that of villages, and cannot in any way be said to represent agricultural labourers, who more often than not receive their food, and at least part of their clothing in addition to a small monthly wage.

Poverty or wealth of the proprietors.

Table No. XXXII gives statistics of sales and mortgages of land; Tables Nos. XXXIII and XXXIIIA. show the operations of the Registration Department; and Table No. XXXIX the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious, and any figures which we possess afford but little real indication of the economical position of the landholders of the district. Colonel Waterfield thus discusses the subject at page 102 ff of his report :—

"It would seem that the debts had increased as the settlement operations advanced. But the people account for the great increase in registration by saying that the debts have not really increased, but that the advantages of registration are now perfectly clear to the money-lending classes, as the disadvantages are to the borrowers. The attendance of the borrowing classes at the Settlement Courts was an opportunity not to be lost by the money-lenders, who, accompanying their debtors to the tahsíls, made them not only register the debts of the year, but the balances of their accounts and the unpaid debts of former years. Whether the indebtedness is greater than in other districts cannot be judged of without the facts, but a more uncomplaining lot of debtors cannot well be found. If the registered debts are Rs. 2,50,000, the unregistered debts must amount to

Chapter III, D.

Village Communities, Rights and Tenures.

half as much again; in all to more than half the Government demand for the year. But the Government demand being only one-sixth of the gross produce, one-fourth of the latter is only liable for debts and land revenue, and a large margin is left. Notwithstanding the apparently prosperous condition of the district, the people are no doubt much in debt, and the registration of bonds had largely increased in 1867.

Debts in the Gujrát tahsil.

"That the debts of the Gujrát tahsíl are so much greater than those of Khárián is probably due entirely to the character of the people and the money-lenders. Gujrát 'sets up for being quite a cut or two above' the other tahsíls. The chaudrís and leaders of fashion frequent the courts, visit the European officers, come up to town daily if living near, periodically if at a distance, and quite look down upon the more unsophisticated, rougher and in some cases (no doubt) more honest, though always less showy, village notables from Phália or Khárián. The lambardárs and proprietary bodies follow the lead, and do not consider themselves worthy of the name of zamindárs if they have not their banker, and a running account with him. No doubt too the yearly increase to the already heavy population is telling, and the consequent minute subdivision of land leads to difficulties. The population has increased between the census of 1854 and 1868 by 19 per cent., whilst the cultivation has only increased 11 per cent. Constantly I have noticed a strange contrast in the dress and manner and tone of two lambardárs or proprietors, whom I know to be of the same stock, if not actually brothers; and often the explanation given by my informant, as I left the village, has been that the one has no family and keeps his tenants-at-will, whilst the other has had to portion out his land for the maintenance of six sons with separate houses and rising families. The money-lenders of Gujrát too, are more *au fait* at the workings of the courts, and few accommodate any but those with whose families their connection may have existed for generations, save under the security of the duly stamped and registered bond.

State of the Khárián tahsíl.

"In Khárián the old style of thing exists; people are less expensive in their habits, and the population has some room for expansion. They have no wells to sink or repair, and their cattle bring them in some profits upon which the grain-dealer does not get such a ready hold.

Of the Phália tahsíl.

"In the Phália tahsíl, again, where wells are numerous, and the soil is generally (save in the *bar* and *bet* Jehlum assessment circles) less productive than Gujrát, and more difficult to work than the lighter soils of the Khárián tahsíl, the expense of agriculture, particularly in bullocks, must be greater, and the result is that the debts are heavier. There is also another reason in the fact that the cultivation has much increased, and this means new wells and fresh cattle, both unpaid for.

State of the case under Sikh rule.

"Still the people say that under Sikh rule they only existed through the money-lending class; each cultivator, whether proprietor or tenant, always found himself in debt to his Khatri for at least a six months' supply of household necessaries, such as cloth for clothes, oil, salt, and even grain for seed or food and cash for occasional emergencies. For interest on their debt, the Khatri received all the produce of the land at a price current of his own, which gave him at least two annas in the rupee profit; accounts were never closed by the agriculturist, who always found himself on the wrong side; each new money loan started with an immediate addition of 6¼ per cent. interest, and was only satisfied with a further 12½ per cent. interest every six months at harvest time. And so it was at the commencement of our rule, but now they say the connection between the two classes is daily becoming weaker, and that a large proportion of the agriculturists have shaken themselves free."

Mortgaged land.

As has been stated above, the figures for annual transfers by mortgage are unreliable; not only is the price seldom correctly entered, but the number of mortgages shown is probably in excess of the reality, as often land is only redeemed from mortgage with the money which has been obtained by mortgaging it again to some other person. Against this there is a fact that a very large number of mortgages are never brought on to the records. To ascertain the total amount of land held in

mortgages, the figures obtained in each village at the time of remeasurement are the most accurate. These are given in the following statement:—

Chapter III, D.

Village Communities, Rights and Tenures.

Mortgaged land.

Mortgages existing at remeasurement in settlement 1891-93.

Tahsil.	Soil.	To agriculturalists of the village.		To agriculturalists of other villages.		To non-agriculturalists.	
		Area in acres.	Mortgage money.	Area in acres.	Mortgage money.	Area in acres.	Mortgage money.
			Rs.		Rs.		Rs.
Gujrát ...	Cháhi ...	2,367	...	934	...	12,827	...
	Sailáb ...	805	...	395	...	2,965	...
	Báráni ...	6,007	...	4,305	...	17,152	...
	Total ...	9,179	2,71,409	5,634	1,71,820	32,944	12,15,112
Phália ...	Cháhi ...	2,639	...	526	...	11,284	...
	Sailáb ...	241	...	59	...	1,042	...
	Báráni ...	1,923	...	594	...	8,199	...
	Total ...	4,803	94,313	1,179	20,687	20,525	4,64,974
Khárián ...	Cháhi ...	179	...	68	...	700	...
	Sailáb ...	134	...	40	...	575	...
	Báráni ...	5,153	...	3,425	...	17,120	...
	Total ...	5,466	2,39,917	3,553	1,58,145	18,395	8,32,013
Total District...	Cháhi ...	5,185	...	1,528	...	24,811	...
	Sailáb ...	1,180	...	494	...	4,852	...
	Báráni ...	13,083	...	8,324	...	42,471	...
	Total ...	19,448	6,05,639	10,346	3,50,652	71,864	25,12,099

The figures given in the above statement show only cultivation, in addition 1,246 acres of uncultivated land are mortgaged to agriculturalists of the village, 246 acres to agriculturalists of other villages, and 3,733 acres to non-agriculturalists. This uncultivated area is in the Phália and Khárián tahsíls alone. The conclusions to be drawn are that of a total cultivated area of 763,977 acres in the district 101,658 acres, or 13 per cent., are mortgaged for a sum of Rs. 34,68,390, being at an average of

Chapter III. D.

Village Communities, Rights and Tenures.

Mortgaged land.

Rs. 34 per acre; 2·5 per cent. of the cultivated area is mortgaged to agriculturalists of the village, 1·4 per cent. to agriculturalists of other villages, and 9·8 per cent. to non-agriculturalists. The percentage of the different classes of soils mortgaged are shown below:—

Soil.	To agriculturalists of the village.	To agriculturalists of other villages.	To non-agriculturalists.
Cháhi	2·4	·7	11·8
Sailáb	2·3	·9	8·8
Báráni	2·6	1·6	8·4

A further criterion of these figures is obtained from a comparison of the proportion of the different classes of soils mortgaged.

The statement below shows the percentage of each different class of land mortgaged to the different classes of mortgagees:—

Soil.	To agriculturalists of the village.	To agriculturalists of other villages.	To non-agriculturalists.
Cháhi	26	15	35
Sailáb	6	4	6
Báráni	68	81	59

From the statement it will be seen that the better class of land is, as a rule, mortgaged, as only 59 per cent. of the land mortgaged to non-agriculturalists is *báráni*, as compared with 68 and 81 per cent. to agriculturalists. As regards the mortgage money, it is found that the average price per acre to non-agriculturalists is Rs. 35, and to agriculturalists Rs. 31 and 34.

Improvement under British rule.

It may be said that the prosperity and welfare of the people has increased during the British rule, as is manifested by the improvement in the dress and dwellings of the people; in the tendency to use railways wherever opened; in their increased expenditure in litigation, excise and stamps. Loans are obtained with greater ease than formerly owing to the enhanced value of landed property, and to the greater facility of collecting debts, though the interest on loans has not fallen as might have been expected.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE, ARBORICULTURE AND LIVE-STOCK.

Chapter IV, A.

Agriculture, Arboriculture and Live-stock.

General statistics.

Table No. XIV gives general figures for cultivation and irrigation; the rainfall is shown in Tables Nos. III and III A. and B., and the area under forests in Table No. XVIII. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this Chapter. Land tenures, tenants and rent have already been noticed in Chapter III, Section D. The following figures show the distribution of the area in 1891-92 :—

Specification of land.	Tahsils.			Total.
	Gujrát.	Khárián.	Phália.	
Total area in acres	350,607	410,532	459,371	1,220,510
Forests	2,824	25,069	27,612	55,505
Unculturable	49,454	78,151	38,149	165,754
Culturable	22,436	47,207	132,875	202,518
Cultivated—				
Irrigated	75,384	10,670	128,315	214,369
Flooded	28,848	8,094	17,933	54,875
Dry	171,661	241,341	114,487	527,489
Total ...	275,893	260,105	260,735	796,733

Seasons.

The total annual fall of rain and the manner in which it is distributed throughout the year is shown in Tables Nos. III, III A. and III B. An agricultural view of the year is as follows, and from it may be gathered the farmer's idea of seasonable weather :—

Months.

Baisákh (*April*) Spring crops are cut in this month; healthy, cool nights, warm days.

Jeth (*May*) Heat of value for drying grain. Rain injurious to crops. Hot and healthy. If cold, then unhealthy.

Hárh (*June*) Up to 15th as above. Rain after 15th good, called *phal jhalla*. If no rain, prospects bad for the year's crops. Land is prepared for autumn crops.

Chapter III. D.

Village Communities, Rights and Tenures.

Mortgaged land.

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CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE, ARBORICULTURE AND LIVE-STOCK.

Chapter IV, A.

Agriculture, Arboriculture and Live-stock.

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Chapter IV, A.

Agriculture, Arboriculture and Live-stock.

MONTHS.

Sáwan (*July*) Very hot. Rain every second or third day.

Bhádron (*August*) If no rain, then the autumn crops will fail, and the preparation of the land for the spring sowings will be stopped. No grazing : scarcity may be anticipated ; this month unhealthy.

Asauj (*Sept.*) Healthy month. Rains in full force ; weather cooler. Land being prepared for spring crops.

Kátak (*October*) Spring crops being sown, autumn crops ripen, and are being cut. Rain very valuable. Proverb "*barseh Diváli jaiseh chouar waiseh háli,*" *i. e.*, if it rains during the *Diváli* the idler and the ploughman are equally well off.

Maggar (*November*) The autumn crops are all got in ; cold weather fairly begins.

Poh (*December*) & Mágh (*January*) All the grain and fodder stored by the villagers are consumed this month ; no grazing ; very cold.

Phágan (*February*) Cold and windy ; the fall of the leaf. Proverb "*Phágan kaihta, Chetra, kiya karye bhái ; main áya hún, jhún ; tú banne láín ;*" *i. e.*, says Phágan to Chetar, what shall we do brother, I have swept all clear, now you restore or reproduce ; or again "*Phágan máh phugendah búdhi thérídi sár lénda,*" *i. e.*, the Phágan winds reach old and weak.

Chét (*March*) Spring welcome to man and beast ; sowing of cotton, sugarcane, and melons begun for the autumn crops ; cutting of spring crops commences ; rain very useful.

The occupations of the agriculturists are month by month, much as follows, and an insight is hereby obtained into village life and its almost incessant labour :—

February (*Mágh*) The land for both the autumn and next year's spring crops is broken up in this month. The first of the month of Mágh the women of the village don their newest clothes, the men go round on visits of congratulation to all who may have had a son born to them during the last year, and the ploughs are all started. This day is called the *lohi*. The ploughs work incessantly throughout the month.

Chapter IV, A.

Agriculture, Arboriculture and Live-stock.

Seasons.

MONTHS.

March (*Phágan*) The land ploughed in the preceding month is again ploughed over once or twice in this; and cotton, tobacco, melons, cucumbers, water melons, onions, and other vegetables are sown and sugarcane is set.

April (*Chét*) Crops sown in the previous month are weeded once or twice in this.

Vegetables and tobacco are irrigated; *sarshaf*, *masúr*, and gram crops ripen, and are cut.

May (*Baisákh*) The month is spent in cutting the corn, and the remainder of the spring harvest.

June (*Jeth*) Is entirely occupied in threshing and winnowing, which operations are hurried on as quickly as possible for fear of storms.

July (*Hárh*) The grain crops have been got in by the middle of the month, when the tobacco crops are cut and buried in the ground for fifteen days. The cotton and cane are weeded once.

August (*Sánwan*) From the 1st to the 15th, rice, Indian corn, *bájra*, *jowár*, and other autumn crops are sown, after the 15th any land destined for spring crops is ploughed once or twice, and then the rice and millet crops are weeded, *talai*, *karna*, and the autumn crops, *godi karn*, the difference being that in rice crops all the weeding must be done by the hand, under water.

Sept. (*Bhádron*) Up to the middle of the month the weeding of the kharíf crops continues in the afternoons, the weeds forming forage for the cattle. The mornings are spent in ploughing. In the latter half of the month the ground is ploughed, and the following crops are sown: *sarshaf*, gram, *tárámíra*, carrots, turnips.

October (*Asauj*) The autumn crops which are ripening have now to be watched, and the land which has been left for barley, *masúr* and linseed is ploughed over two or three times, after which those crops are sown. Land is also prepared for the next year's spring crops for corn, cotton and cane. Cotton-picking begins; the women perform this, being accompanied by the female village servants connected with them, who receive one-fourth of their pickings as wages.

Chapter IV, A.

Agriculture, Arboriculture and Live-stock.

Seasons.

MONTHS.

November (*Kátak*) Is occupied entirely in sowing corn and cutting the autumn crops.

December (*Maggar*) The threshing and winnowing of the autumn crops, Indian corn, *bájra, másh, jowár*, go on throughout the month, and towards the end the cane-mills or presses are set up and put in order.

January (*Poh*) The cane-mills work this month. Barley and wheat are irrigated. In the rain tracts where neither cane is grown nor wells exist, the zamíndárs occupy themselves in manuring the fields.

Popular proverbs.

Below are given the most common proverbial expressions relating to husbandry in use among the people.

1. Hundi sab sachagián.
Waindi sab boián.

Wives of the well-to-do, all are wise; land which is ploughed will produce crop.

Explanation.—Persons become rich owing to the frugality of their wives, so land produces a crop if it be properly tilled.

2. Titar khambi badli, ran malai khá,
Wuh wase, wuh ujre, doon khatá na ja.

When clouds resemble partridge's feathers, when women eat cream: such clouds will bring rain, such women will give trouble; of the truth of these sayings there is no doubt.

3. Wase Chetar, na mewe ghar, na mewe khetar.

If it rains in Chetar, neither houses nor fields will hold the crop.

Explanation.—Rain in this month gives a bumper crop.

4. Fagan jarián lagan, kangán wagan.
Karsán Khatriân nún-thagan.

If rain begins in Fágan: floods begin to flow, cultivators will tire the money-lenders.

Explanation.—If it rains in Fágan, crops are expected to be so good that money-lenders willingly advance money to all who ask.

5. Rah rahin, gah gahán.

When the road is deserted, the threshing floor is the busy spot.

Explanation.—The hottest and driest weather is the best for threshing.

6. Sau sính to ek sohágah.

A hundred ploughings then one rolling.

7. Sab kalán het halán.

All machines are inferior to ploughs.

8. Niwán zamínon, únche sákon, jad kad nafa.

Fortune smiles on low-lying land and on high descent.

Chapter IV, A.

Agriculture. Arboriculture, and Live-stock.

Popular proverbs.

Explanation.—Owners of low-lying land and descendants of the high-born are usually prosperous.

9. Maire di karír, hath wich tind, mohde lír.

The owner of dry (maira) land carries a bowl in his hand and rags on his back (*i.e.*, is a beggar).

10. Sáwan barsi, pal jhalle,
Bhádon de din chàr.
Asu dhénde mengla, bhuli phire gowár,
Dáwe baue rab de, múnh murakh de már.

In Sáwan continued rain is necessary, in Bhádon four days are sufficient (*i.e.* every 7 days); persons who are foolish look for rain in Asu, they know not what is best, they causelessly petition Providence, and should be beaten on the face.

11. Sáwan minh ne wasia
Bhádon pai kahár,
Jis ghar bàl na khedia
Ainwen gai sahár.

If it does not rain in Sáwan, in Bhádon distress increases: thus the days drag on, as in a house in which there is no child.

12. Hár táe, Sáwan láe.

A hot Hár makes a good Sáwan.

13. Jat te minh bare saiusár,
Jaton sanda kita, bádshah kheden shíkár,
Jaton mion báhra, kul parja tuteahár.

Rain and Jat are each a power, when the Jat works, the ruler hunts; without Jats and rain, every one is in want.

14. Daghe ápne te háli taúr,
Zamín khudá karandái tiwen taur.

With one's own oxen and a hired ploughman, the land gets somehow ploughed.

Explanation.—The hired man's desire is to complete his task as soon as possible, without pity for his cattle or interest in his labor.

15. Dágar gad te mulhar pa,
Aishen kardá ghar nún ja.

Sow the wheat and give manure; having done this go home.

Explanation.—Nothing further is necessary to ensure a crop.

16. Mundon wad te niki gáh,
Godi dah ke minda ja.

Reap the corn close to the ground, spread it thin on the threshing-floor, rest a while, then measure the corn.

Explanation.—If you follow these directions you will get the best results.

17. Hal khúh wage nahín.
Te gade nún araráwe.

If the ox will not work in the well or plough, he wishes for the cart.

Chapter IV, A.

Agriculture, Arboriculture and Live-stock.

Popular proverbs.

Explanation.—If the ox is not content with light work, such as the well or plough, he must be wanting something harder such as the cart.

18. Gail gail bail máre, jáu chuge torunga,
Kod kod chua mare, mal baithe sapanga.

Overworked the ox dies, the horse eats the barley; digging and digging rats die, snakes occupy the holes.

Explanation.—Those who labor not, reap the advantage of other's labors.

19. Dáta kál parkhie, deona Fagan mah ;
Tadhi nár parkhie ján dhan pale nae.

The rest for a liberal man is a famine; the test for a cow is the month of Fágan; the test for a woman is when there is no money in the house.

20. More chuge te chekor áwe,
Wachha moia dudh de háwe.

The cow which first goes out to graze and which last returns, her calf will die from want of milk.

21. Je tún páen nera niánah,
Haton wich nahín dudh dohna ;
jai tún karenbari parchol,
bánda bane kur de kol.

If you simply tie a cow's leg with a rope, it will give no milk; if you persevere it will break the pail.

Explanation.—When a cow is milked, it should have food in front of it.

22. Kar mazdúri khá chúri.

Do work and eat dainties.

23. Dhol rat te kha bhat.

Expend blood (work hardly) and eat rice.

24. Kam kharch bála nashín.

One who spends little takes a high seat.

25. Mál gáín te raiát Aráín.

The best property is a cow; the best tenant is an Aráín.

26. Je dena howe shah da te til warihale gad.

If you are in debt to the money-lender sow til.

Explanation.—Debts are paid in kind, and the produce of til is greatest.

27. Sath malhar, satárah páni
Chína jahre kanál máni.

With seven manurings and seventeen waterings, *china* will return a máni on a kanál.

28. Sáten síwin gájra, sau síwín kamád.

Seven ploughings for carrots, one hundred for cane.

29. Do tapusi kangni, karo karo kapás,
Lef di bukal már ke maki wichhon ja.

Chapter IV, A.

Agriculture, Arboriculture and Live-stock.

Sow *kangni* at a distance of two frog's leaps; cotton at a distance of two paces; *makki* at such a distance that a man with blanket on his shoulders will not touch the plants when they grow up.

Popular proverbs.

30. Bájra jetha, putar pleta.

Bájra sown in Jeth and a first-born son are the best.

No ploughing is ever done in January or Jeth, which are considered unlucky months, although it continues pretty nearly without intermission during the other ten. Wheat is never cut, if it can be avoided, before the Baisákh festival, and barley only to a sufficient extent to furnish food for the poorer cultivators.

Zones of fertility.

The area is divided into four zones of fertility: I, the submontane; II, the dorsal or high central plateau; III, the lowlands; IV, the alluvial; the V being a combination of III and IV, low-lands sometimes flooded. But the natural conditions of the larger portion of the two first are changed by what may be called the principal features of the district, the Pabbi hills and the Bhimber torrent, which latter operates most powerfully upon III and V. *The 1st or submontane tracts*, east of the Bhimbar, form part of the natural slope from the base of the lowest range of the Himalayas; flat or undulating plateaus of dry sandy soil, intersected by four or five *nalás* or hill torrents, which, rising in the southern water-shed of this range, are fed by the rainfall of but a small area, and, running through this tract in deep channels with a southerly direction parallel to the Bhimbar, merely drain it, and confer no benefit until, passing through the I and II zones, they reach the III or low-lands, which they occasionally fertilize, but often affect injuriously. The Bhimbar alone rises beyond the low near range of hills, through which it bursts, draining a large area in Jammu territory and several small valleys. Coming down periodically during the rainy seasons, it moistens the low-lands on its banks and passes on, like the small torrents, to fertilize a portion of the III zone. But across the head of the submontane tract, west of the Bhimbar, nature has thrown up the Pabbi range of low volcanic hills. They arrest all drainage from the Himalayas, all percolation from the Jhelam, and render these tracts and the II zone, or high central plateau adjoining them, entirely dependent upon the rainfall within the district.

Submontane zone.

Central zone.

The II or dorsal and central tract is of a stronger and better soil; that portion lying nearest the submontane, being like the latter, devoid of water and so incapable of irrigation, but receiving some moisture by the overflow of rainfall from them. This overflow, however, always taking a southerly direction, has crossed the district into the low-lands just at the head of the high table land of the *bár*, which, with its strong rich soil, is thus made entirely dependent upon its wells (from 60 to 80 feet deep) supplemented by a rainfall which has gradually diminished as the distance from the hills has increased. The III zone consists of low-lands, a belt of almost uniform breadth running the length of the district between the generally-defined banks of the

Lowland zone.

Chapter IV, A.

Agriculture, Arboriculture and Live-stock.

Alluvial zone.

central tract, from which it receives any overflow of superfluous rain, and the alluvial land along the banks of the Chenáb. The soil of this tract, generally a good loam, appears gradually to deteriorate as it runs south-west, where it loses any advantage from the effect of the hill torrents, which flood and fertilize the upper portion in the Gujrát tahsíl. All this tract is highly cultivated and carefully irrigated by wells. Between these low-lands and the Chenáb river, and also along the edge of the Jhelam, run the alluvial tracts forming the IV zone; moistened by percolation from these rivers, with wells of a depth never greater than 20 feet, they enjoy great facilities for agriculture in the driest seasons; some compensation for the varying fortunes which are borne down these unmanageable silt-bearing streams sometimes to make, sometimes to mar. The V zone, a combination of III and IV, consists of low-lands through or over which the Bhimbar torrent periodically flows.

Low flooded zone.

Soils.

The tables on pages 112 and 114 show the soil and irrigation areas as ascertained at settlement measurements, 1866-67. The soils were classed as (1) well-irrigated or *cháhí;* (2) flooded or *sailáb*; (3) dependent upon rain or *báráni*—(*a*) manured or *gora*, (*b*) clayey or *rohi*; (*c*) loam or *dosháhi*; (*d*) sandy or *maira*. At settlement 1891-92 the only classification of soils made was according to the presence or absence of irrigation. The figures by assessment circles for 1891-92 are shown on page114. It is doubtful whether the classification of *chahi* and *sailáb*, of even of cultivation, at each period was alike. In 1891-92 all land irrigated regularly from a well was classed as *cháhi*, and all land which regularly received flood water was classed as *sailáb*. The guides to the limit of the *cháhi* area were the small channels by which water is distributed, all land served by such channels was entered as *cháhi*, and also any land which from other indications appeared to be thus advantaged. All land which had not borne a crop within four successive harvests was entered as *banjar*, otherwise it was entered as cultivated :—

Statement showing the acreage of soils (*Settlement of* 1867).

Parganah.	Name of Circle.	Classified by soils.				
		Manured (*Gora*).	Clay (*Rohi*).	Loam (*Dosháhi*).	Sandy (*Maira*).	Total.
Gujrat.	Chhamb	1,225	4,771	6,577	2,308	14,881
	Niánda	1,491	1,747	4,775	4,413	12,426
	Bet	2,232	2,509	7,163	6,989	18,893
	Jatátar	6,097	5,615	19,699	20,735	52,146
	Bhimbar	1,575	4,641	9,019	6,550	21,785
	Daude Darya	461	669	3,881	5,810	10,821
	Bulandi	3,044	1,630	13,285	41,223	59,182
	Paláhi	3,192	1,798	11,464	34,405	50,859
	Total ...	19,317	23,380	75,863	122,433	240,993

Statement showing the acreage of soils (Settlement of 1867)—concld.

Parganah.	Name of Circle.	Classified by soils.				
		Manured (*Gora*).	Clay (*Rohi*).	Loam (*Doshâhi*).	Sandy (*Maira*).	Total.
Kharian.	Bet Jhelam	1,165	340	2,304	9,393	13,202
	Hithár Pabbi	2,958	11,748	19,962	18,016	52,684
	Maira	1,612	3,185	14,403	18,629	37,829
	Bhimbar	1,937	2,742	4,564	16,111	25,354
	Pár Pabbi...	2,797	1	1,171	16,119	20,088
	Bulandi	3,366	132	2,188	26,093	31,779
	Urár Pabbi	910	775	1,947	6,754	10,386
	Total ...	14,745	18,923	46,539	111,115	191,322
Phalia.	Bet 1st, Jukáliáu ...	2,203	876	5,168	2,386	10,633
	Bet Jhelam	2,870	945	7,440	4,253	15,508
	Bhimbar	800	974	2,938	881	5,593
	Bet 2nd, Qádirabad ...	1,131	944	3,378	4,419	9,872
	Pakheri	5,266	1,456	5,682	11,685	24,089
	Hithár	2,594	671	3,946	9,120	16,331
	Nakka	2,310	1,366	7,423	9,293	20,392
	Bár	3,396	3,168	8,828	11,721	27,113
	Akiwála	4,129	854	8,773	10,814	24,570
	Total ...	24,699	111,254	53,576	64,572	154,101
	Grand Total ...	58,761	53,557	175,978	298,120	586,416

Statement showing the acreage of soils (Settlement of 1867).

Parganah.	Name of Circle.	Classified according to water-supply.			
		Irrigated (*Cháhi*).	Flooded (*Sailábi*).	Dry (*Báráni*).	Total.
Gujrat.	Chhamb	8,105	2,390	4,386	14,881
	Niánda	5,386	837	6,203	12,426
	Bet	8,065	8,325	2,503	18,893
	Jatátar	19,332	6,450	26,364	52,146
	Bhimbar	10,890	5,026	5,869	21,785
	Dande Darya	267	4,175	6,379	10,821
	Bulandi	3,035	3,165	52,982	59,182
	Paláhi	1,835	2,523	46,501	50,859
	Total ...	56,915	32,891	151,187	240,993
Kharian.	Bet Jhelam	212	3,863	9,127	13,202
	Hethár Pabbi	715	...	51,969	52,684
	Maira	3,143	62	34,624	37,829
	Bhimbar	1,761	2,301	21,292	25,354
	Pár Pabbi...	106	876	19,106	20,088
	Búlandi	427	103	31,249	31,779
	Urár Pabbi	34	1	10,351	10,386
	Total ...	6,398	7,206	177,718	191,322

Chapter IV, A.

Agriculture, Arboriculture and Live-stock.

Soils.

Statement showing the acreage of soils (Settlement of 1867)—concld.

Parganah.	Name of Circle.	Classified according to water-supply.			
		Irrigated (*Cháhi*).	Flooded (*Sailábi*).	Dry (*Báráni*).	Total.
Phalia.	Bet 1st, Jukálián	7,817	1,673	1,143	10,633
	Bet Jhelam	7,063	5,201	3,244	15,508
	Bhimbar	5,190	48	355	5,593
	Bet 2nd, Qadirabad ...	4,910	4,200	762	9,872
	Pakheri	20,103	98	3,888	24,089
	Hithár	11,676	108	4,547	16,331
	Nakka	11,477	12	8,903	20,392
	Bár	13,518	95	13,500	27,113
	Akíwálah	20,823	146	3,601	24,570
	Total ...	102,577	11,581	39,943	154,101
	Grand Total ...	165,890	51,678	368,848	586,416

Statement showing acreage of soils (Settlement 1891-92).

Tahsíl.	Circle.	Classified according to water-supply.			
		Cháhi	Sailáb.	Báráni.	Total.
Gujrat ...	Hithár	27,314	10,808	10,177	48,299
	Jatátar	40,039	8,011	40,017	88,067
	Bulandi ...	8,031	10,029	121,467	139,527
	Total ...	75,384	28,848	171,661	275,893
Kharian ...	Bet Jhelam ...	282	6,904	12,976	20,162
	Pabbi	307	202	47,159	47,668
	Maira	10,081	988	181,206	192,275
	Total ...	10,670	8,094	241,341	260,105
Phalia ...	Bet Jhelam ...	8,871	6,854	5,411	21,136
	Bár	32,495	105	74,506	100,106
	Hithar	71,907	88	31,578	103,573
	Bet Chenáb ...	15,042	1[illegible],886	2,992	28,920
	Total ...	128,315	17,933	114,487	260,735
	Grand Total ...	214,369	54,875	527,489	796,733

Chapter IV, A.

Agriculture, Arboriculture and Live-stock.

Soils.

As compared with settlement figures of 1867-68 the figures given below show what changes had occurred in 1891-92. The figures represent percentage of total cultivated area.—

Tahsíl.	*Year.*	*Cháhi.*	*Sailáb.*	*Báráni.*
Gujrát ...	1867-68	23	14	63
	1891-92	28	12	60
Khárián ...	1867-68	3	4	93
	1891-92	4	3	93
Phália ...	1867-68	67	7	26
	1891-92	49	8.	43

Irrigation in 1867-68.

The following figures show the number of wells existing in the district with certain statistics regarding them for 1867-68 :—

Number of wells.	Depth to water in feet.		Cost in rupees.		Bullocks per wheel or bucket.		Cost of gear.	Acres irrigated per wheel or bucket.	
	From	To	Masonry.	Without masonry.	Number of pairs.	Cost in rupees.		Spring	Autumn.
5,363	...	20	300	5	4	240	35	18	12
2,072	20	40	350	...	5	350	40	20	15
531	30	40	400	...	5	450	50	24	16

Of these wells 108 were unbricked. The Persian wheel is always used. The wells under 20 feet deep are found only close to the rivers, and the depth increases with the distance from the stream.

Irrigation in 1891-92.

The figures for 1891-92, are given below :—

Number of wells,	Total well area in acres.	Average well area in acres.
8,697	214,369	24

It is doubtful how far a comparison between these two sets of figures is correct, since in 1891-92 all wells capable of being worked are entered, but it is probable that in 1867-68 only those wells were entered, which were found to be actually working. The percentage of increase both in wells and in *cháhi* area for 1891-92 on 1867-68 is shown for tahsíls below :—

	Percentage of increase.	
	No. of wells.	*Cháhi area.*
Gujrát	15	37
Phália	24	27
Khárián	75	59

Profits of an average well.

A calculation of the profits of an average well is made by Colonel Waterfield as follows. The difference between the produce of the 20 acres unirrigated, Rs. 112-4-0, and of the same land

Chapter IV, A.

Agriculture, Arboriculture and Live-stock.

Profits of an average well.

under well irrigation, Rs. 198-4-0, is shown to be Rs. 86 per annum. The cost of working it is shown to be Rs. 55, leaving Rs. 31 to the owner, of which Government takes its share. But the cost and expense of wells differ of course very greatly. In the *bár* a well costs Rs. 500 or Rs. 600, whilst the cattle required must be strong buffaloes, and the rope itself, 140 cubits or 210 feet long, is generally made of the *pathah* or palm leaf brought from Kála Bágh and Sohan Suketar, in the Shahpur district, and from the Kular Kahár hill, in the Jhelam district; the rope does not last more than a month; 12 are used in the year, which, at Rs. 2-8-0 per rope, amounts to Rs. 30.

Agricultural implements and appliances.

Table No. XXII shows the number of cattle, carts and ploughs in each tahsíl of the district as returned in 1891-92. The implements and other farm stock required by a peasant cultivator are detailed in the statement below, which also gives the price of each item at the present day in comparison with those of Sikh times. It will be seen that, including a sugar-mill and a cart, the farm stock of a cultivator is estimated to cost him in round numbers Rs. 100. To this should be added the cost of bullocks, the number of which will of course vary with the nature of the holding and its capacity for irrigation.

Detail of agricultural implements, with statement of cost price.

Vernacular name.	English.	Cost price. In Sikh times. Rs.	A.	P.	Cost price. Present. Rs.	A.	P.
Hal	Plough	1	13	6	2	5	6
Panjáli... ...	Yoke	0	10	0	0	12	0
Tarat	Whip	0	1	0	0	1	0
Náli	Seed drill	0	2	6	0	3	6
Sohága	Clod-crusher	1	7	6	2	2	0
Maira	Clod (small)	0	13	6	1	2	0
Belna	Sugar-mill	40	15	9	56	7	0
Gurhál	Oil-press	3	4	0	6	2	0
Jhandra ...	Rake for raising up ridges of earth	0	2	0	0	2	0
Pahori	Hand-scraper, worked by two men	0	1	3	0	1	3
Kahi	Spade	1	4	6	1	0	6
Khurpa	Hand-hoe	0	2	0	0	2	0
Kulhári... ...	Axe	0	8	6	0	8	6
Dátri	Reaping-hook	0	1	9	0	2	0
Manna	Raised stage for watching crops	1	8	0	1	8	0
Sánguh	Pitch-fork	0	1	6	0	1	6
Trengli	Ditto	0	3	0	0	3	0
Phallah	The sledge, or harrow dragged by bullocks over the corn when threshing.	0	1	6	0	1	6
Choba	Crowbar	0	4	0	0	4	0
Chhaj	Winnowing sieve	0	1	0	0	1	0
Gadda	Cart	19	0	0	24	0	0
	Total	72	10	9	97	8	6

Chapter IV, A.

Agriculture, Arboriculture and Live-stock.

Manure and rotation of crops.

The manured area, as it stood at the survey of the settlement of 1867-68, has been given in a former paragraph and no later details of this area areavailable. On these figures Captain Waterfield remarked that it had increased very little since the first regular settlement, but he also added that :—"The return "cannot be altogether depended upon, and may be said to "represent only that land which from its proximity to the "villages is invariably manured, and not that which receives an "occasional dressing. Many Gujar villages still seem to use "this valuable commodity only to enlarge the mound on which "their houses are clustered; they maintain that it does not suit "this soil. . . . . . . Much manure is also consumed "as fuel."

The following description of the use of manure and the system of rotation of crops as practised in the district was furnished for the Famine Report of 1879 (page 246 *ff*) :—

"Percentage of cultivated area which is manured :—

	Constantly manured.	Occasionally manured.	Not manured.	Total.	Percentage of previous column, which bears two or more crops.
Irrigated land ...	20	14	66	100	2
Unirrigated " ...	15	5	80	100	...

"The quantity commonly used is from 100 to 160 maunds of manure to one acre previous to ploughing for sowing.

"The rotation of crops is as follows :—

"After wheat and barley cut in a green state for fodder is removed, the land is sown with crops other than food grains, such as sugarcane, tobacco, melon, &c.; but after the above crops, removed in maturity, *jowár*, *bájra*, *makki*, and *moth* are sown. The extent to which unmanured lands are helped by rests or repeated ploughing is that the produce is thus increased by one-half. Irrigated lands are once watered previous to sowing, then manured and ploughed three or four times, and when the seed germinates, watered and weeded, and the unirrigated land is only ploughed and the seed sown broadcast. It is occasionally left fallow, such as every fourth or fifth year."

Principal staples.

Table No. XX shows the areas under the principal agricultural staples, as well as the percentage which each crop bears to the total harvested area for periods of five years. Wheat barley, gram are the main crops of the rabi harvest, and *bájra jowár*, maize, cotton, *moth*, and rice the most important crops, with regard to area of the kharíf harvest, though others such as tobacco, sugarcane and vegetables are important from their value. The proportion of crops grown in rabi is rather greater than that of those grown in kharíf, but with such a large area entirely dependent on the rainfall, the proportion depends to a large extent on the seasons. The percentage of crops harvested in rabi was for the three years ending 1891-92 55, 60 and 67, the high percentage in the last year being due to failure of summer rains over a large portion of the district.

Chapter IV, A.

Agriculture, Arboriculture and Live-stock.

Wheat.

Wheat is by far the most important crop in every respect, the area under it being over 40 per cent. of the total harvested area. Four kinds of wheat are grown, they are known as *dágar, surk, ghoni,* and *angothi. Dágar* is known by its long black beard, its large ear, and by the length of its straw. It is grown chiefly on land which is flooded or irrigated, but not to any great extent, as its grain is not so valuable as that of the other kinds. The grain, however, is longer and bigger, and the amount of straw produced to the acre is greater than of the other kinds. The description of wheat more generally cultivated throughout the district is *surk.* Though smaller than the *dagar,* the grain weighs heavy, and is generally most liked. This description is largely exported, that grown on the *báráni* lands in Bulandi circle of Tahsíl Gujrát fetching the best price. The ear of the *ghoni* has no beard, otherwise the plant cannot be distinguished from the *surk* ; its grain is however rather smaller. This kind is grown chiefly in Jatátar circle, and to a very small extent throughout the district. The wheat known as *angothi* is but little grown, it resembles the *ghoni* in appearance but the grain is almost round and very similar in appearance to *jowár.*

Barley.

Two kinds of barley are grown, they are locally known as *mamuli* and *paighambri.* The former is most preferred, as its outturn is greater and its size is larger. The best barley is grown on sandy *sailáb* lands, but the grain is also grown to some extent as a second crop, especially after rice. Barley is also grown on land which being reserved for wheat, was, owing to want of rain, or insufficient preparation of the soil at sowing time, considered unfit for wheat, for this reason the area under this crop is liable to considerable fluctuations.

Gram.

Gram is cultivated in all parts of the district, though not on the best lands. It is generally to be found on the light sandy soils of the upper portion of the district, or in the heavy clay lands at the foot of the Pabbi. The outturn of an acre of this crop varies enormously ; floods and frosts damage it, and fields of it are liable to get blighted and to wither up without apparent cause, but if the plant gets well rooted, it is able to stand considerable drought.

Bájra.

Bájra is grown throughout the district, but least on lands liable to flood, or having a clay soil. The finest *bájra* is generally to be seen on the terraced fields at the foot of the Pabbi, but in a year of good rains, the *bájra* of the *bár* cannot be surpassed, either in size or luxuriance. It is also grown in small patches near villages in Gujrát tahsíl on land highly manured and irrigated, there the plants attain great size, but the grain is not so good as that grown on rain lands.

Jowár.

Jowár prefers a rather stiffer soil to *bájra* ; it is grown throughout the district, but except in the central portion of the Doáb, is more generally grown for fodder. When grown for

Chapter IV A.

Agriculture, Arboriculture and Live-stock.

grain, the seed is selected and sown thin: when grown for fodder, or as *chari*, it is sown thick and cut before the grain matures. In parts of Gujrát tahsíl the young *jowár* plant is often eaten by the people in the same way as sugarcane.

Maize.

Maize is cultivated on the better description of soil, it requires manured land, and a heavy rainfall, but flooding is liable to kill the plants. The advantage of this crop is, that it occupies the ground for a very short time, and usually gives a good return; it is cut early and this enables the land to be prepared for a rabi crop. There are two kinds of maize, one of a reddish colour which is grown in the river villages of Khárián, the other of a white colour grown in the rest of the district.

Cotton.

The area of cotton cultivation depends to a great extent on the rain which falls in April and May. If during these months, there is one good fall, cotton is sown to a large extent on the *bár* and *maira* lands of Phália and Khárián. But the crop is precarious, as the plants have to survive through the hot weather until the rains come. If they successfully live through this period, the outturn on these *báráni* lands is generally very good. It is doubtful whether the agricultural returns show the full extent of cotton sowings, as if the first sowings fail, the land can always be utilized for *bájrá* or *jowár* in the same harvest. In the southern part of Phália and in Gujrát tahsíl, cotton is generally grown on well lands where there is less uncertainty. The best cotton is probably grown on the well lands of Bet Jhelam circle of Phália. There are two descriptions, which are not distinguished by separate names: that most commonly grown has a yellow flower, the other has a purple flower and its pods are rather larger. It seems probable that there is no real difference between the two, and that the purple flower variety is only the result of better cultivation. Most of the cotton grown is used locally for manufacture of cloth, and the seeds are given, mixed with other food, to cattle.

Moth.

There are two kinds of *moth*, white and black. The plant thrives best on a sandy soil and is usually grown mixed with *bájra*. It is used as fodder, both when it is cut green, and also after the corn has been threshed.

Rice.

Rice is grown on the stiff clay lands of Gujrát and Phália; it is only grown extensively in places where its cultivation is assisted by flood water. But even in places where flood water does not reach a small plot is usually found attached to almost every well if the soil be suitable.

The principal markets are Maghowál and Jhioránwáli. Three kinds are grown, red *munji*, white *munji*, and *dhán*. The red *munji* is the best, it is considered most delicate and is chiefly grown in the western part of Tahsíl Gujrát; white *munji* is most generally grown, but it is considered rather inferior to the red. *Dhán* is grown on the *sailáb* lands of the

Chapter IV, A.
—
Agriculture, Arboriculture and Live-stock.

Rice.

Jhelam, but is considered inferior as it has a bad red color. The rice crop is throughout the district very uncertain, large failures constantly occur owing to a long break in the rains, or to floods being too long deferred, and it is liable to much damage from windy weather when the grain is ripe and ready to cut.

Tobacco.

The tobacco grown is of two kinds, *balkhi* with small leaves, and *desi* with leaves long and broad. The *balkhi* variety is considered inferior, and is little cultivated. Tobacco is grown almost entirely on well lands which have been much manured, it is only grown for home consumption.

Sugar-cane.

Sugar cane for eating (*ponah*) is of two kinds—the Sahéranpuri and the Jallandri. The Saháranpuri is the larger, but is not so delicate, and so is little grown. The Jallandri was first introduced from Siálkot soon after annexation; it is eaten in the raw state, and is not manufactured, and is grown only in the neighbourhood of towns. There are three varieties of the ordinary cane grown in the district: (1) *Dhaulu*, which is the best, is most commonly grown, and *gur* of good quality is made from it. The best kind is grown in the *bet* tracts of the Gujrát and Phália tahsíls; that grown on *dosháhi* land is sweeter than that grown on *chhamb* land. (2) *Treru* is grown on *sailáb* land, it is harder and less sweet than *dhaulu*. (3) *Chinkhi* is grown in zail Gangwál; it is small and thin, and does not yield good *gur*. Much of the cane grown in the district, especially in the western part of Phália tahsíl, is very poor, and is most often used as fodder for cattle: sufficient *gur* is not produced for the requirements of the district, and a considerable amount is annually imported. The cultivation of cane is not popular, the crop requires too much water and attention, and occupies the land too long. The fibre of sugar-cane, which remains after the juice is expressed, is known as *pachhi*, and is used for making ropes for the Persian wheel and for small mats (*khere*).

Masúr, táràmira, sarson.

Masúr is generally grown on new *sailáb* land, the land of Khojiánwála is noted for it. Linseed is largely grown on the river lands of Tahsíl Khárián; in other parts it is grown generally as a border to wheat fields, and seldom in a field by itself. *Táràmira* is grown on hilly ground, and is usually the first crop sown after the hill has been rendered fit for cultivation. It is entirely a *báráni* crop, and on the hills to the north of the Pabbi, it grows particularly well, and its grain is larger than in other parts. Green *táràmira* is used as fodder for camels and goats; oil is made from its seed, and the oil-cake is used as food for cattle. The *sarson*, or mustard, grown is of two kinds, black and *tarpakhi*. The black *sarson* is a rabi crop and is grown all over the district to some extent, chiefly on light *báráni* lands. It is not, however, grown mixed with wheat to the same extent as in districts east of Lahore. The leaves of both kinds are used as fodder for cattle, and when green, are eaten by the zamíndárs as salad. Oil is made from the seed, and the refuse is given to

cattle. The *tarpakhi* species is a kharíf crop, and is usually grown on well lands, entirely for fodder, it is seldom used for extracting oil, as the oil is much inferior.

Miscellaneous grains.

Másh is grown mostly in the western and northern parts of the Gujrát tahsíl, in the other tahsíls it is grown to a very small extent. It is imported from Manawar in Jammu territory. *Kangni* and *swánk* are cultivated with crops of maize on well irrigated lands, and come to maturity before the maize crop. The grains are used by Hindús as (*phalohár*) food on occasions of fasting (*barat*). *Chína* is grown in both kharíf and rabi harvests; the crop comes to maturity in two months and a half from the time of sowing. *Mandal* or *chalodara* is cultivated to a small extent on land irrigated from wells, and is chiefly eaten by the poorer classes. *Til* is grown in all tahsíls. In Phália *bár* whole fields are sown with it, but in the other tahsíls it is more often found as a border to a field, like linseed, or mixed with other crops. The white variety is used for making comfits. *Kasumba* or safflower is grown in wheat fields; the flower is used for making a dye, and the leaves are given as fodder to cattle.

Poppy and kalaf.

Poppy is grown to a very small extent, chiefly in the Bet Jhelam circle, tahsíl Phália. Arorás purchase the standing crop from the cultivators and extract opium. *Kalaf*, or vasman, is grown in the neighbourhood of Kiladár, and is used for dyeing the beard and hair black; indigo is not made from it. The *kalaf* of Kiladár is famous, and is even valued at Lahore, where it finds a good market.

Arboriculture and forests.

A considerable area in this district was demarcated during the proceedings of regular settlement as the property of Government. These lands are known according to their position as *rakhs* or *belás*, and are partly under the management of the Forest Department, and partly under the control of the Deputy Commissioner. The *rakhs* are mostly studded about the *bár* between Dingáh and the Shahpur boundary, two are situated in the south-east of the district, and the largest, the Pabbi reserve, runs almost parallel to the Jhelam river, at a distance of about five miles from it. The *belás* are alluvial lands on the banks of the Chenáb and Jhelam, which were taken up by Government as being in excess of the requirements of the villages. Captain Mackenzie explains the principle upon which these *rakhs* were demarcated, and declared Government property, as follows:—

"Land, however, remained, especially towards the south, greatly out of proportion to the capabilities, numbers, and resources of the population. The *bár* people had their mainstay principally in cattle, not in agriculture. The consequence was the establishment of *tirni*. This tax was in force for most of the time of Rája Guláb Singh's kárdárship. The *iláqa* of Dingah, consisting of about 120 villages, was estimated to yield Rs. 10,000 *tirni*. This tax, however, was overlooked during our early assessments, and it would be neither politic nor just to revive it, for our subsequent policy involved the appropriation as Government *rakhs* of all excessive waste, and of the remainder a considerable portion is being brought under the plough. The general rule when making such appropriation was to leave uncultivated land in the proportion of 5 to 1 of cultivated; and it has been wisely determined that until this large extent of culturable but

Chapter IV, A.

Agriculture, Arboriculture and Live-stock.

Arboriculture and forests.

uncultivated land within the area of villages be brought considerably under the plough, these *rakhs* shall not, as a rule, be leased for purposes of cultivation. While, therefore, we justified the renunciation of *tirni*, no real hardship was felt by the village proprietors. I have said that cultivation is being increased, but it will doubtless take a long time to bring all these uncultivated tracts into cultivation. This much, however, may be hoped for, and is, indeed, in some measure already achieved, that the people will soon depend upon the produce of their cultivation, and not upon their cattle, for subsistence. When we came to assess, only 36 per cent. of the total area was found to be cultivated."

Most of the Phália rakhs (the *bár rakhs*) are entirely level, while the Pabbi is a low chain of hills, cut up with endless deep, and often precipitous ravines. Dhúl and Mári *rakhs* are on the old high bank of the Chenáb, and the latter, though level, is also intersected with ravines. The *belás* are generally bounded on one side at least by the river, while the other boundaries, as well as those of the *rakhs* are village lands. From their position, they are liable to considerable variation in area from year to year from the action of the rivers. During the settlement of 1891-93 proposals were submitted in accordance with instructions of Government to constitute the *belás* on the Chenáb "reserved forests." The Pabbi reserve and the *bár* rakhs had been gazetted reserved forests under the Forest Act in 1890. The *belás* on the Jhelam river have not been reserved, their area in most cases is very trifling, and owing to the limits of the villages being fixed, there is no probability that their area will increase by alluvion, in the same manner in which the Chenáb *belás* have grown.

The chief tree vegetation of the *bár rakhs* is the *jand*, *karír*, *dhak* and *malah*; while *phulái*, with a sprinkling of *kikár*, *dhak* and *tahli* are the common trees of the Pabbi; and also of Dhul and Mári, where there is a larger proportion of *kikar* and *tahli*. The *jand* produces a fruit called *sangri*, which is much eaten by the poorer classes. *Dilla*, the fruit of the *karír*, is sold in the bazár at 4 pies a sér for the manufacture of pickles. The *bár rakhs* are open and thinly wooded, while the Pabbi is simply dotted, here and there, with a bush, the remains of virgin forest. No attempt has been made to plant the *bár rakhs*, but plantings of *kikar* chiefly have been annually made in the Pabbi unsuccessfully. Many of the *belás* contain a small plantation of *tahli* from sowings, and the trees have grown well showing that the soil is suited to the growth of this tree, but the area under trees is very small compared with the total area of the *belás*. No new sowings have been made in the *belás* for many years, probably because the income derived from the sale of grass is larger than could be hoped for from the sale of wood. The forests are leased annually for grazing, sometimes for only a few months of the year, and sometimes for the whole year; in some cases they are retained under direct control, and a charge made on all cattle grazing, in others the *rakhs* remain closed for the whole year. For the purpose of pasturage the *rakhs* and *belás* are much valued by the people; a large number of villages are dependent upon them for the support of surplus cattle, young stock, and milch-kine out of milk; and as long

ago as 1868, they used to let at from 6 to 8 annas an acre for grazing purposes, notwithstanding that the greater number of them are situated in the Phália *bár*. In the Phália tahsíl there is often a mutual arrangement between the villages that when grass is scarce in the river villages, cattle are sent to the *bár* for grazing, and when grass is scarce in the *bár* cattle are sent to villages who have leased the *bela* grazing. The administration of the *belás* seems to leave something to be desired, as the *bela* reserve is often situated in the midst of the village lands surrounded by cultivation, and should the lease of such *bela* be given to an outside contractor, as is often the case, there is always friction, resulting often in criminal charges. Again many of the *belás* are not separated by a definite boundary, one from the other, and being leased to separate parties the weaker party is sure to suffer.

The following table shows the name and area of the principal Government preserves :—

Tahsíl.	Name of preserve.	Area in acres.	Under control of
Gujrát ...	Bela Bahlolpur	53	Forest.
	„ Kaulowála	77	„
	„ Siyan	42	„
	„ Kotli Gohán	72	„
	„ Sádhoki	35	„
	„ Náth	210	„
	„ Pindi Tátár	248	„
	„ Mohla	2	Dy. Commr.
	„ Chak Gillan	176	Forest.
	„ Langa	170	„
	Ghází Chak	5	„
	Rakh Mári	998	„
	„ Dhul	560	„
Khárián ...	Pabbi	25,298	Forest.
	Rakh Shah Kuli	202	Dy. Commr.
Phália ...	Rakh Rasúl	898	Forest.
	„ Chimmu	3,007	„
	„ Gohar	2,401	„
	„ Bukan	1,680	„
	„ Backhar	601	„
	„ Bhiki	3,806	„
	„ „ Kadím	1,830	„
	„ Soháwa Jadíd	1,406	„
	„ Shahidanwála	590	„
	„ Wasu	1,106	„
	„ Minárgarh	800	„
	„ Tarauniawáli	315	„
	„ Tibi Tárár	207	„
	Bela Sadulahpur	284	„
	„ Long	372	„

Chapter IV, B.

Occupations, Industries and Commerce.

Cattle.

"The grazing of the cattle in highly cultivated and thickly populated tracts is becoming yearly more difficult. From May to 15th June the cattle are fed in the stubble of the newly-cut spring crops, or in any waste which may be available. From the middle of June to the end of July the cattle are stall-fed upon chopped straw, and in irrigated tracts upon *moth* and *chari* (there called *char*), which have been raised for the purpose. The large cattle-owners send all the animals they can spare to the grazing lands in the *bár* or on the river banks, for which they have to pay eight annas per buffalo and four annas per cow. In August the rain grass has sprouted. Those who have grazing enclosures feed their cattle there, and others in the fields until they are ploughed; after these are ploughed, the cattle pick up a scanty fare along the edges of the fields. In September and October the cattle are in the grazing lands all day, and at night they get bundles of *chari;* owners having no grazing lands feed entirely on *chari.* From November to the middle of December the cattle are fed in the day time in the stubble fields of the autumn crops, and at night upon the stalks and straw or chopped *moth.* From the 15th December to the end of January cattle are stall-fed upon the straw of the autumn crops. In February, March and April, the cattle are fed on green crops—corn, *sarshaf, maina, senji,*—chopped up with straw.

"The high value of grazing may be estimated from the fact that the Government *rakhs* let for six annas, and the island preserves *belás,* for nine annas an acre for grazing purposes; and this, although the *rakhs* are scattered about the *bár* in the Phália tahsil, where only 22 per cent of the village lands is cultivated.

"The rates usually charged for grazing by the lessees are as follows :—

	Rs.	a.	p.	
Camels	0	8	0	per mensem.
Horses and ponies	0	4	0	"
Cows and bullocks	0	4	0	"
Buffaloes	0	8	0	"
Sheep and goats	0	0	6	"
Donkeys	0	0	6	"

and sometimes more or less according to number of animals grazed."

SECTION B.—OCCUPATIONS, INDUSTRIES AND COMMERCE.

Occupations of the people.

Table No. XXIII shows the principal occupations followed by males of over 15 years of age as returned at the census of 1881. But the figures are perhaps the least satisfactory of all the census statistics, for reasons explained in the Census Report, and they must be taken subject to limitations which are given in some detail in Part II, Chaptar VIII of the same Report. The figures in Table No. XXIII refer only to the population of 15 years of age and over. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over 15 years of age is the same whatever his occupation. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations.

Population.	Towns.	Villages.
Agricutural ...	11,552	388,552
Non-agricultural...	30,844	258,167
Total ...	42,396	646,719

Occupations of the people.

Colonel Waterfield gives the number of heads of families who were entered in the last Settlement record as proprietors or tenants as follows:—Muhammadans, 84,173; Hindús, 8,522, total 92,695. He classed his population as follows:—

	Gujrát.	Khárián.	Phália.	Total.
Hindu agricultural	16,782	4,945	4,074	25,801
Do. non-agricultural	20,944	8,937	13,813	43,694
Mussalmán agricultural	126,093	110,031	76,333	312,457
Do. non-agricultural ...	80,932	44,963	45,020	170,915
Total agricultural ...	142,875	114,976	80,407	338,258
Do. non-agricultural...	101,876	53,900	58,833	214,609
Total ...	244,751	168,876	139,240	552,867

More detailed figures for the occupations of both males and females will be found at pages 124 to 132 of Table No. XIIA. and in Table No. XIIB. of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete.

The Table No. XXIIIA. shows the number of persons employed in the principal occupations, as enumerated at the census of 1891. No statistics have been furnished showing the number of agriculturalists and non-agriculturalists at the time of census. The Census Table No. XVIIC. gives the number of persons whose occupation is purely agricultural, or who combine agricultural with other occupations, but the district figures of this table have not been supplied. Examination of the figures is difficult, as a slight inspection shows how little reliance can be placed upon them. About the detailed figures the Census Provincial Superintendent wrote in 1892: "As we "take smaller items, however, and descend to the particular occu-"pation, or the particular district or city, the effect of errors in "classification became more marked, and in practical matters of "local administration, the census figures are to be looked on "rather as useful guides, than as exact statement of the actual "facts. I would not deny that in many cases the Census Tables "may present an accurate idea of the occupations even of a tahsíl "or town, but as a rule they would, in the absence of complete "information regarding the classification adopted, be subject to "some misconception." The number of persons employed in pasture and agriculture embrace 59 per cent. of the total population, the number employed in preparation and supply of material substances form 22 per cent. of total population. The number who are shown under other heads do not exceed 10 per cent. for any single occupation. Full details of specific occupations under the general heads are given in Table No. XVII, Part B, of the Census Report of 1891.

Chapter IV, B.

Occupations, Industries and Commerce.

Principal industries and manufactures.

Table No. XXIV gives statistics of the manufacture of the district as they stood in 1881-82. The manufactures of the district, with the exception of the shawl industry at Jalálpur, and the manufacture of *koftgari* at Gujrát, are of a homely description. Country cloth of ten kinds—*dhotar, painsi, chaunsi, khes, chautahí, susi, lungi, dastar, gazibár* and *chhísí*—is made in the villages. In 1867 the number of looms at work in the district is stated to have been as under :—

In the Gujrát tahsil	...	... 4,472
In the Khárián ...	....	... 2,780
In the Phália ...	...	... 1,450
	Total	... 8,702

The total outturn of cloth from these looms during the same year is estimated at the value of Rs. 17,40,000, of which cloth to the value of about Rs. 2,00,000 is stated to have been exported, and the remainder kept for home consumption. The outturn however is believed to have been very largely over-estimated. The value of English piece-goods annually purchased in the district is stated to be about Rs. 57,000, but the figures cannot be relied upon. *Phulkárís* are also worked by women of the villages. They are usually made for wear, and not for sale, and are not remarkable for their work. The manufacture of cloth known in the Punjab as Gujráti has of late years sprung into existence. This cloth is an imitation in cotton of English checks and tweeds. It finds a ready sale in other districts owing to its good wear and cheapness, and to its suitability for clothes of European fashion.

The carpenter's work may also be noted among the manufactures, as it is of remarkably good description, more especially the manufacture of chairs. The Gujrát chair is known and supplied throughout the Panjab ; it is a handsome and comfortable arm chair, upholstered in red or green leather and costs Rs. 22. There is a considerable trade in camp furniture, and ordinary furniture is prepared in Gujrát and sent to larger towns and cantonments for sale. Shisham cart wheels and wheels for Persian wells are also exported from Gujrát.

Carving in wood is finding more and more favor in the towns, it is largely done for door panels and cornices, but in the villages, especially in the west of the district, the carved doorways form a special feature in the architecture of the houses. All men with any pretensions have a carved doorway, the carving varies in quality according to the means of the owner. The carver is very often one of the village *tarkháns*, who receives his food and clothes for the time he is working (which often extends to six months) and but little besides.

Damascening.

The industry which is most peculiar to the district is that of damascening (*koftgari*) or inlaying iron with gold or silver wire. This art, formerly applied extensively to the adornment of

armour, has now centred mainly upon Gujrát and Siálkot, and is confined to peaceful objects, such as caskets, vases, combs, brooches, bracelets and the like. The mode of procedure is thus described:—

Damascening.

"*Koftgari* is done by first drawing out the pattern on the steel surface with a hand steel needle or *silái*. This leaves a line sufficiently deep to catch a very fine gold wire. The wire is then hammered into the iron according to the pattern and lines already drawn. The whole is then heated and again hammered, and the surface is polished with a white porous stone. Where the soft gold is required to be spread, the rubbing and hammering are repeated with greater force. The gold used is very pure and soft. The results produced by this delicate but simple process are extremely pleasing, and the craftsmen do a thriving business, the 'Gujrát ware' meeting with a ready sale among Europeans throughout North-Western India, and being recognised as a *specialité* of Panjab art. The rough undersides of the inlaid work and the joints, which were formerly left bare or rudely marked with silver in a check pattern, are now sometimes finished off by the aid of electro-gilding. The defect in all work of this description is its liability to rust; it should be carefully rubbed with a bit of wash leather or soft cloth daily in damp weather, and even with this precaution it cannot always be kept from discolouration in the rainy season. The cost of *koftgari* articles is as follows:—Card trays, Rs. 10 to 30 each; caskets, ditto; candlesticks per pair, ditto; paper knives, Rs. 2 to 5; brooches, Rs. 2 to 6; *suráhís*, Rs. 5 to 10, &c., &c. There are seven *koftgar* manufacture shops in Gujrát giving employ to 32 artificers; the gross outturn of work per annum is to the value of about Rs. 4,400, of which the net profit to the proprietors would be about Rs. 1,132. Specimens of the work have been forwarded to various exhibitions and favourably noticed."

Mr. Lockwood Kipling, Principal of the Lahore School of Art, kindly furnished the following note on this and the chair-making industry, which seem to be the only special industries of the district:—

"Damascened iron is wrought at Gujrát in the same way as at Siálkot. Much has been said and written as to the possibilities of this art, which seems oddly out of place in the modern scheme of native life. Abjectly poor workmen toiling in squalid houses with the simplest and rudest tools, produce costly and sometimes magnificent objects fit only for the decoration of the sumptuous homes of the wealthy. The art in its present state is really a revival of recent date. Damascening in gold was undoubtedly practised until the Sikh times, and was freely used on arms. But after the annexation it appeared likely to die out when its application to fancy articles for European use was suggested. Mr. Spence, an English gentleman of some technical knowledge, who lived at Siálkot, would seem to have been the most zealous promoter of this new business, but it was warmly taken up by several officers of Government and others. The costliness of the work is a bar to its exportation in large quantities. There is scarcely any limit to the demand for decorative objects costing from a sovereign to a shilling, as the Japanese artificers have learned, but beyond that price the demand falls off in an apparently unreasonable ratio. It is not easy to make a good piece of *koft*-work cheaply. And the workmen are grievously handicapped in the race for popular favour by their ignorance of the many changes in European fashions. The blacksmith too, who really makes the articles to be decorated, never moves from his place, and goes on repeating forms that have grown obsolete. It is not often in Indian work that the European principle of division of labour is carried out to such an extent as in this trade. The smith forges the helmet, salver, shield or casket independently of the damascener, who confines himself exclusively to its decoration with gilded wire placed on the roughened surface in ornamental forms and rubbed into its place with burnishers. The *tári-i-nishán* work is now but seldom practised, and it is doubtful whether at any time it was more than a costly variety of damascene, applied only to the most highly prized objects. The pattern is first cut rather deeply in the iron or steel, and the wire is laid in the channel and burnished flat. Practically this is almost imperishable, for even when the object is heavily rusted the gold lines reappear when the rust is cleared

Chapter IV, B.

Occupations, Industries, and Commerce

Damascening.

away. In the ordinary work of to-day the gilding adheres with surprising tenacity and does not suffer from the rusting of the iron as much injury as might be expected.

"It is to be feared the profits of the trade are but small. There is no great difficulty in the work as now practised. In former days it is probable that damascening was a part of the armourer's craft, and that he forged the form in addition to decorating its surface. The designs of the ornament are all Persian in character, excepting the imitations of the vine leaf dessert plates originally made in green glazed wedgwood ware. Excepting the shields and helmets and some of the caskets, all the forms are trivial, and might be classed as stationers' good.

Chair-making.

"A Civilian named Capper has the credit of having originated an industry which, though it is not very large, is certainly improving. He gave the local carpenters an English folding chair with a leather back attached by hooks and the article has since been made in great numbers, and is known as the Capperina or Gujrát chair. But the Gujrát carpenters do not confine themselves to this model. About a dozen kinds of camp and other chairs are regularly made. The wood used is *shisham*, and the work is excellent and exceedingly cheap when bought direct from the makers. A large Capperina easy chair with good dyed leather cushion costs about Rs. 25, and smaller camp chairs, neat and well finished, from Rs. 7 to Rs. 4-8 each. The leading makers—Ismail and Kutb Dín of Gujrát—were awarded a certificate and medal at the Calcutta International Exhibition for chairs, which bore comparison with any other camp furniture exhibited."

Course and nature of trade.

There are no statistics available for the general trade of the district. The district is peculiarly well situated for trade being traversed by the North-Western and Sind-Sagar Railways and the Grand Trunk Road; in addition it is bordered by two navigable rivers the Jhelam and Chenáb, and is one of the main routes to Káshmír. In an ordinary year the grain produce of the district is largely in excess of local consumption, while the extensive flocks and herds that pasture in the *bár* yield large quantities of *ghi*, wool and hides. The surplus produce is either carried along the line of rail to Lahore and Multan, or to Káshmír and Ráwalpindi. Until the opening of the railways the rivers were the main trade routes, and they are still so used to some extent. But there are also land routes of importance crossing the district. The Grand Trunk Road passing through the northern part of the district, drains the tracts which are more remote from the two great rivers; the Bhimbar route from Kashmír passes from the north down upon the town of Gujrát; the road from Manáwar in the Jammu territory passes through Káriánwála to Gujrát; while the old salt route from Pind Dádan Khán to Lahore passes through the Phália or southern tahsíl. The road to Siálkot passes from Gujrát through Naushera, and from Gujrát to Pind Dádan Khan through Dinga. All these roads are unmetalled, and the transport is done by camels, pack horses and bullocks. The nature of the trade in former years is illustrated in Captain Waterfield's Settlement Report by a tabular statement of the imports and exports of the entire district for the year 1867-68. The table shows the imports to a value of Rs. 4,68,000, and exports to a value of Rs. 6,71,000. The following are some of the principal items:—

Chapter IV, B.

Occupations, Industries, and Commerce.

Course and nature of trade.

Principal items of Export and Import Trade, 1867-68.

Description.		Weight.	Value.	Remarks.
		Maunds.	Rs.	
Ghi	Import ...	550	11,750	From Jammu territory.
	Export ...	6,230	1,33,400	Exported to Amritsar.
Woollen and *pashmina* goods.	Import ...	...	...	
	Export ...	...	2,00,000	Exported to ditto.
Wheat	Import ...	...	...	
	Export ...	134,576	2,90,446	Ditto to Multán and Sakkar.
Salt	Import ...	6,978	22,194	From Pind Dádan Khan.
	Export ...	...	...	
Gur	Import ...	5,314	20,204	From Jammu territory and Siálkot District.
	Export ...	5,000	15,003	Exported to Multán.
Thread ...	Import ...	...	...	
	Export ...	730	14,600	Exported to Multán.
Timber ...	Import ...	91,310	43,190	From Jammu territory, and consumed in this district.
	Export ...	...	...	
Cloth	Import ...	...	56,575	From Amritsar and Lahore.
	Export ...	...	...	
Iron	Import ...	17,000	1,35,000	From Amritsar.
	Export ...	...	...	
Gold & silver...	Import ...	...	15,500	From Amritsar and Lahore.
	Export ...	...	...	
Silk	Import ...	20	12,656	From Amritsar and Lahore.
	Export ...	...	...	
Shakkar ...	Import ...	5,802	25,010	From Jammu territory and Siálkot.
	Export ...	...	...	
Sugar	Import ...	4,695	5,510	From Amritsar.
	Export ...	...	...	
Cleaned cotton	Import ...	...	...	
	Export ...	5,542	67,840	Exported to Multán and Sakkar.
Sajji	Import ...	4,006	10,000	From Sháhpur District.
	Export ...	...	...	
Turmeric (*haldi*)	Import ...	960	5,302	From Jammu and Hazára.
	Export ...	...	...	
Wool	Import ...	32	2,560	From Jammu territory.
	Export ...	...	...	
Sheep & goats	Import ...	6,000	9,000	Ditto ditto.
	Export ...	...	...	
Skins	Import ...	3,000	4,500	Ditto ditto
	Export ...	...	...	
Soap	Import ...	300	3,000	From Amritsar.
	Export ...	680	8,000	Exported to Multán.
Opium ...	Import ...	8	3,000	From Sháhpur.
	Export ...	...	...	
Fruits ...	Import ...	522	5,220	From Kábul.
	Export ...	...	...	
Country cloth	Import ...	...	...	
	Export ...	60,400 Yards.	4,520	Exported to Multán.

Chapter IV, B.

Occupations, Industries, and Commerce.

Course and nature of trade.

Principal items of Export and Import Trade, 1867-68—concld.

Description.		Weight.	Value.	Remarks.
		Maunds.	Rs.	
Indigo ...	Import ...	237	3,055	From Amritsar and Multán.
	Export ...	...	...	
Copper and *kánsi* vessels	Import ...	...	5,300	From Gujránwála
	Export ...	...	..	
Cattle ...	Import ...	...	5,800	From Amritsar
	Export ...	...	740	Exported to Mánjah, District Amritsar.
Oil-jars of skin (*kuppa*)	Import ...	...	...	
	Export ...	...	2,500	Exported to Amritsar and other districts.
Sacks (*chat*) ...	Import ...	...	...	
	Export ...	1,900	2,850	Exported to Amritsar.

Among the items omitted from the statement as given by Captain Waterfield, the following may be mentioned: cotton seeds are exported to Multán, value Rs. 4,703; *másh* and *múng* (pulses) imported from Jammu, value Rs. 4,000; *charas* imported from Jammu, value Rs. 1,200; gram exported and imported, aggregate value Rs. 2,720; *jowár* and *bájra* exported to Pind Dádan Khan, value Rs. 2,370. The statement is concluded with the following remarks:—

"The external trade is chiefly with the following towns and districts:—The Jammu or Kashmír territory gives *ghi*, *gur*, timber, *shakkar*, some pulses, turmeric, wool, sheep and goats' skins, *charas*, spices. A great deal of this is through traffic and it receives nothing in return. Amritsar and Lahore take *ghi*, wool, oil-jars of skin (*kuppa*) and sacking; and provide English piece-goods, iron, gold and silver, silk, sugar, spices, soap, some indigo and cattle. Multán and Sakkar take wheat, *gur*, thread, cotton, cotton-seed, soap, country cloth, oil, and provide only indigo. Pind Dádan Khan takes grain of all kinds, and provides salt. Sháhpur sends *sajji* and opium; Siálkot sends *shakkar*; Hazára sends turmeric; Gujránwála sends copper vessels; and Kábul such dried fruits as are required. The trade is just what might have been expected in a thoroughly agricultural district, with only one town that boasts any particular manufactory, that of Jalálpur, where shawls are made by Kashmíri artisans for the Amritsar market. This trade, however, has been long on the decline, and shows no signs of revival."

The local trade of the four principal markets in the district during the year 1883 is given in Chapter VI with the discription of each town. The following note on the imports and exports, as they at present stand, has been furnished by the Deputy Commissioner:—

Exports.

"The principal export trade of the district is in wheat. Before the railway line was opened, wheat used to be exported to Multán and Sakkar down the rivers Jhelam and Chenáb. Now it is carried by rail. Last year wheat was sent down to Karáchi for transport to England in large quantities. The grain was carried directly to the Railway stations without passing through municipalities.

Exports.

"Mustard was formely exported to Lahore in small quantities, but last year it was exported in large quantities to Karáchi. Barley is exported in very small quantities to Ráwalpindi. *Bajra* is sometimes exported to the neighbouring districts. Rice is sometimes exported to Pind Dádan Khan and Jhelam in small quantities. *Kasumbha* is exported in small quantities to Gujránwála, Siálkot and Ráwalpindi. The oil of mustard, *tára mira*, sesame, and linseed, pressed principally at Haslánwála, in the Phália tahsíl, is exported to Pind Dádan Khan, Lahore and Multan. The extensive flocks and herds that pasture in the *bár* yield large quantities of *ghi*, wool and hides. *Ghi* is exported to Amritsar and Lahore, and that of the *bár* is much prized. The Khojás of Bhera purchase the hides and horns, and export them to Bombay. Wool of a coarse kind is manufactured into *bhuras*, which are exported to Jammu. Sacks of the goat's hair and of wool are made at Haslánwála, but they only suffice for local demand, and are seldom exported. Fourteen years ago, shawls of Kashmír *pashm* (wool of the finer sort) were manufactured at Jalálpur and Gujrát, and exported to Amritsar for France. Since the Franco-Prussian war the demand for them in that quarter has almost ceased; and now no shawls are manufactured. *Pashmina chadars* of wool of inferior quality, called *Wahabshahi*, are now manufactured at Jalálpur, and are exported to Ráwalpindi, and also taken by the Khojás to Hindústán for sale in the winter. Country cloth—the principal marts for which are Shádiwál, Kunjah, and Jalálpur—cleaned cotton, and thread are exported to Ráwalpindi, Peshávar, and Pind Dádan Khan. For the last two years the outturn of cotton has been less, and the exports have fallen off. *Sútri* and *tát* are made of hemp by the Labánas of Tánda, Kila Sura Singh, Khori, Bhakharyáli, Buddhan, Hadka, Peroshah, and Buzargwál, and are exported to Ráwalpindi, Gujránwála and Lahore. Soap is manufactured at Haslánwála, and is exported in small quantities to Jammú and Jhelam. Jars and scale-pans of skin are made at Kiranwála in the Khárián tahsíl, and are exported to Mooltan. *Ghi* and oil are always exported in these jars. Lime is manufactured at Haslánwála, in the Phália tahsíl, and at Puran in the Khárián tahsíl, and what remains after meeting the local demand is exported to Lahore.

Imports.

"The import of European piece-goods has increased during the last five years, as some new shops have been opened in the town of Gujrát Traders from Bhimbar and the neigbourhood of Jhelam purchase piece-goods from Gujrát. Salt comes from the Khewra Mines, and is exported to Jammu and Kashmír. Sugar (*chini* or *khand*) is imported from Benares, Jullundur, Hoshiárpur and Chandausi. Its import has increased of late years on account of the increased demand for it among the people. It is also exported to Jammu and Kashmír. *Gur* and *shakkar* are imported from Amritsar, Siálkot, Gurdáspur, and Jullundur. Petty traders carry salt on their ponies to Bajwát and bring back *gur*. *Ghi* of inferior quality comes from the Jammu territory in small quantities; it is not much esteemed. *Múng* and *másh* used to come from Núrpur, Rajauri, and Bhimbar in the Jammu territory; but since the opening of the railway line, they come to a larger extent from Ferozepore, Ludhiána, and Ráwalpindi. Grain comes mostly from the Mánjha and Málwa tracts. *Begami* rice of superior quality comes from Lahore; and the ordinary kind of rice from the Siàlkot District. Turmeric (*haldi*) comes from Bajwát, and from Karáchi, Benares and Saháranpur; and the turmeric from these places is considered to be better than that of Bajwát. Tea comes from Amritsar; but its import has fallen off since the decline of the shawl trade. Apples and pears come from Kashmír in winter; and almonds, raisins and dried fruits come from Kábul. Peaches, oranges, and pomegranates come from Lahore. *Bhang* and *charas* are brought from the Jammu territory; and opium from Jhawarián, in the Sháhpur District, by license-holders, both for consumption in this district and for export to Amritsar. The drugs, spices, and articles sold by *pansárís* come from Amritsar and Karáchi; zira (spice) in small quantities comes from Kashmír.

Wool of the *Wahábsháhi* kinds comes from Amritsar, but its import has decreased since the decline of the shawl trade. *Lois* are brought by Kashmíri traders in winter along with fruits, and are to a small extent purchased in this district from them on their way to Lahore. Cleaned cotton (*rui*) is sometimes imported from Saháranpur, Jagádhri, and Ludhiána, when the cotton crop of the district fails. Gold and silver are imported from Gujránwála, Amritsar, Calcutta and Bombay for making ornaments. Vessels of Benares metal, copper, and brass are imported from Gujránwála and Amritsar, and to a small extent from Pind Dádan Khan and Daska. Their import is increasing. Stones for mills are imported from Benares their import has increased since the opening of the railway

Imports.

line. Deodar, *sandal*, *chir* logs and *vala* for rafters are brought down the Jhelam and Chenáb from the Jammu territory. Their import is increasing. *Bahis* for bedsteads are brought from the Jammu territory on ponies. Soap is imported from Gujránwála and Amritsar. The import of indigo is decreasing on account of the greater use of aniline colours and European coloured cloth and chintz. Indigo is imported from Khurja and Multan. *Sajji* comes from Sháhpur. *Majith* is brought from Amritsar, and is to a small extent purchased from the Kábul traders on their way there. Sheep and goats come from the Jammu territory. Cows and buffaloes are brought from Amritsar at the time of the Diwálí fair, and bullocks are brought from the Jhelam District.

Khojah traffic.

During the past 15 years a peculiar form of traffic has sprung up which is in the hands of the Khojahs of the district. *Káfilahs* of these men are in the habit of doing a profitable, though distant itinerant trade in country cloth goods. Proceeding with capital, they make purchases in Ambála, Delhi, &c., *en route*, and dispose of the wares to the agricultural community of the Lucknow, Cawnpore and other districts in Hindústán, to whom it is more convenient to purchase at their homesteads than to proceed to towns for the purpose. The traders take earnest-money from the purchasers, the goods being sold partly on credit and at profit as high as 25 per cent. over the market prices. All arrears of payment are realised at harvest time. The *Káfilahs* do not always proceed to the same localities, but vary their visits according to the probable demand for goods. They consisted at first of Khojahs only; their good profits, however, attracted other classes; Kashmírís and even goldsmiths, butchers and others, whose respective trades were not prospering, joining in the above speculation.

Foreign trade.

Gujrát is one of the districts in which foreign trade is registered. Registration is effected at Daulatnagar, a village on the Bhimbar road, but it is probable that much of this trade passing to Kashmír escapes registration by taking a more direct route. The principal items of the import and export trade to and from Kashmír territory into the Gujrát District as ascertained at this post are shown below :—

Principal items of import trade from Kashmír in 1891-92.

Description.	Weight in maunds.	Value in rupees.
Ghi	11,783	2,72,704
Gur	1,247	6,646
Timber	503	545
Turmeric	217	4,755
Wool	457	6,241
Sheep and goats	No. 16,577	39,858
Skins	6,138	1,56,944
Fruits	13,416	54,114
Cattle	No. 94	2,792
Til	2,905	17,430
Sarson	2,356	9,424
Spices	1,362	7,216
Tobacco	3,143	15,715

Chapter IV, C.

Prices, Weights and Measures and Communications.

Foreign trade.

Principal items of export trade to Kashmír in 1891-92.

Description.	Weight in maunds.	Value in rupees.
Salt	65,741	1,89,004
Gur	5,163	29,474
Cloth	5,365	3,90,890
Cleaned cotton	711	11,799
Soap	851	12,386
Country cloth	644	27,545
Cattle	188	7,799
Medicines	1,338	18,298
Indigo	171	21,088
Dyes	672	4,829
Fruits	624	11,110
Pulses	2,364	5,972
Copper vessels, &c.	1,100	48,372
Iron	1,861	9,300
Kerosine oil	4,149	29,143
Sajji	41	102
Spices	362	13,640

SECTION C.—PRICES, WEIGHTS AND MEASURES AND COMMUNICATIONS.

Prices and wages.

Table No. XXVI gives the retail bazar prices of commodities for the last twenty years. The prices in the villages ruling somewhat lower. The wages of labor are shown in Table No. XXVII, and rent rates in Table No. XXI, but both sets of figures are probably of doubtful value. Prices rose in 1868-69 owing to the drought, and fell gradually during several years of plenty up till 1872-73. The fall was then hastened by the opening of the railway and increasing importation. In 1877 scarcity in the district, and famine in Kashmír, again raised prices considerably. Prices fell again at the close of the Kábul war, only to rise again with each succeeding fall in exchange, and with the large exports of wheat to Europe. Prices are far less subject to fluctuation according to the quality of the harvest than formerly, but even with a bumper crop remain high, owing to the large amount of grain purchased for export, and to consequent lessening of stocks throughout the country. In 1872 fuel had risen in price, owing to the strong demand for timber, and fuel on the new railway, but its price became easier in 1876 when coal was substituted for fuel for the locomotives. The wages of labor ruled high from 1872 to 1876, while the railway line was under construction, and have since remained high owing to high prices, and of late years to work on the Chhenáwán Canal.

Chapter IV, C.

Prices, Weights and Measures and Communications.

Interest.

The figures of Table No. XXXII give the value of land in rupees as shown in the revenue records of sales and mortgages. The quality of land, however, varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed on those figures. Produce rents varying from one-half to one-third are general, the great majority being at the former rate. The rate of interest on loans varies according as the advance is made to zamíndárs or to money-lenders; on book debts secured by mortgage of land without possession, the rate demanded from zamíndárs is two annas per rupee per mensem, and when the security is house property, or jewels pledged, then 1½ anna. From money-lenders the rate demanded is 8 annas per cent. per annum on jewels pawned; one per cent. when houses are mortgaged, and 1½ per cent. on book debts. When grain is advanced to zamíndárs at seed time, half as much again is taken at harvest time, and if that sum is not paid then compound interest at the same rate at the next harvest.

Local weights and measures.

The local weights and measures are given below, for comparison with imperial weights and measures it may be stated that a local bigah is half an acre: a local *topa* of wheat contains very nearly two Government sérs: a local maund is two-fifths of an imperial maund:—

Local land measure.

2	gaz	=	1	sarsai or karam.
9	square sarsai	=	1	marla.
20	marlás	=	1	kanál.
4	kanáls	=	1	bigah.
2	bigahs	=	1	ghumáo.

Local grain measure.

4	jháwes or handfuls	=	1	paropi.
4	paropi	=	1	topa.
50	topás	=	1	paud.
4	pauds	=	1	máni.

Local weights.

5	tolás	=	1	chatták.
4	chattáks	=	1	paw.
4	paws	=	1	sér.
5	sérs	=	1	panseri.
40	sérs	=	1	maund.

Communications.

The figures given in the margin show the communications of the district. Table No. XLVI shows the distances from place to place as authoritatively fixed for the purpose of calculating travelling allowance.

Communications.	Miles.
Navigable rivers	118
Railways	72
Metalled roads	48
Unmetlled roads	605

The Chenáb and Jhelam are both navigable for country crafts throughout their courses through the district. The

Chapter IV. C.

Prices, Weights and Measures and Communications.

Communications.

mooring places, ferries and bridges, and the distance between them is shown below, following the downward course of each river. The management of all ferries is under the authorities of other districts, and their income credited to those districts :—

Rivers.	Stations.	Distance in miles.	Remarks.
CHENAB.	Kuri ...	2½ miles from Surukhpur where the Chenáb enters the district.	A ferry throughout the year.
	Mári ...	2½ miles from Kuri ...	Ditto.
	Kuluwál ...	8 " " Mári ...	Ditto.
	Bhakhariyáli ...	5 " " Kuluwál ...	Ditto.
	Sodhra ...	3 " " Bhakhari-yáli.	Ditto.
	KatháIa ...	8 " " Sodhra ...	A ferry throughout the year. A side-way for passengers.
	Khánke ...	9 " " KatháIa ...	A ferry throughout the year.
	Garhi ...	5 " " Khánke ...	Ditto.
	Rámnagar ...	9 " " Garhi ...	Ditto.
	Bahri ...	8 " " Rámnagar	Ditto.
	Qádirabad ...	5 " " Bahri ...	Ditto.
	Farrukhpur ...	4 " " Qádirabad	Ditto.
	Burj Gahna ...	4 " " Farrukhpur	Ditto.
JHELAM.	Jhelam ...	6 miles from Bhagnagare, where the Jhelam enters the district.	A ferry throughout the year. There is a sub-way on the railway bridge for passengers.
	Kot ...	4 miles from Jhelam ...	A ferry throughout the year.
	Khohár ...	6 " " Kot ...	Ditto.
	Puran ...	4 " " Khohár ...	Ditto.
	Rasúl ...	4 " " Puran ...	Ditto.
	Mariyála ...	4 " " Rasúl ...	Ditto.
	Jalálpur Kiknán	11 " " Mariála ...	Ditto.

Railways.

The North-Western Railway from Delhi to Pesháwar runs through the district for 36 miles with stations at Katháia, 4 miles from Wazirabad, Gujrát 4½ miles, Lála Músa 11½ miles, Khárián 9½ miles, Kariála 7 miles, and across the river to Jhelam 5 miles. The Sind-Ságar Railway from Lála Músa to Multan runs through the district for 38 miles, with stations at Jaura 8 miles, Dingah 7 miles, Chelliánwála 6 miles, Pindi Baha-ud-dín 8 miles, Ala (flag station) 6 miles, Harriah 4 miles.

The following table shows the principal roads of the district, together with the halting places on them, and the conveniences for travellers to be found at each :—

Route.	Halting place.	Distance in Miles	Remarks.
Lahore and Peshâwar road in the Gujrát district, from Kathála to Naurangabád.	Katbála ...	...	Encamping ground, road-bungalow, telegraph office.
	Gujrát ...	5	Encamping-ground, dák bungalow, kacheri, civil station, road bungalow, railway station, police office, metalled roads 5 miles, telegraph office.
	Lála Musa ...	12	Encamping-ground, *sarái*, police station, district rest-house, railway station, and refreshment-room, metalled road 12 miles, telegraph office.
	Khárián ...	10	Encamping-ground and well, *sarái*, 2 large wells with steps, *baolis*; tahsîl court, police station, railway station, district rest-house, metalled road 10 miles, telegraph office, road bungalow.
	Kariála ...	6	Railway station, telegraph office, metalled road 6 miles.
	Naurangabad ...	3	No railway station, but there is a *pakka sarái* and district rest-house, police station, encamping-ground and well, metalled road 3 miles, road bungalow.
Gujrát to Bhimbar.	Daulatnagar ...	12	*Sarái* and district rest-house and post office, unmetalled road 12 miles.
	Kotla ...	9	*Sarái* and district rest-house and unmetalled road 9 miles.
Gujrát to Pind Dádan Khan.	Dulanwála ...	9	One drinking well, but the encamping-ground is not demarcated, unmetalled road 9 miles.
	Dingah ...	13	Encamping-ground and well, *sarái*, district rest-house, police station, post office, unmetalled road 13 miles, railway station.
	Mong ...	12	Encamping-ground and well, *sarái*, district rest-house, unmetalled road 13 miles.
Gujrát to Phália.	Kunjáh ...	7	A large town, post office, unmetalled road 7 miles.
	Maggowál ...	6	A large village, post office, unmetalled road 6 miles.
	Pariánwáli ...	8	A large village, police station and rest-house, post office, unmetalled road 8 miles.
	Phália ...	10	*Sarái* and well, encamping-ground not demarcated, and district rest-house, tahsíl court, unmetalled road 10 miles.
Gujrát to Kriánawála.	Jalálpur ...	8	Municipal town, post and telegraph office, *sarái* and district rest-house, metalled road 8 miles.
	Kariánwála ...	9	Police station and rest-house.

Chapter IV, C.

Prices, Weights and Measures and Communications.

Rest-houses.

There are road bungalows at Kathála, Gujrat, Dhama, Khárián and Aurangabad, all under the Public Works Department. There are district and police rest-houses at Sadullapur, Phália, Kádirabad, Kothiála Shekhán, Soháwah Mong, Pahriánwála, Dingah, on the west of the Grand Trunk Road; and at Kotla, Daulatnagar, Jalálpur and Kariánwála, on the east of the Grand Trunk Road.

The dâk bungalow at Gujrát is completely furnished and provided with servants. The road bungalows are furnished, but have no crockery, cooking utensils, or servants. The police and district rest-houses have furniture, cooking utensils and crockery with servants attached to a few.

There are imperial post offices at—

Gujrát, M.	Daulatnagar, M.	Maghowál, M.
Jalálpur, M.	Kariánwála, M.	Phália, M.
Kunjáh, M.	Khárián, M.	Pahriánwála, M.
Dingah, M.	Kothiála Shekhán, M.	Mangat, M.
Kádirabad, M.	Lakhanwál, M.	Jaura, M.
Shádiwál, M.	Lála Musa, M.	Sarai Aurangabad, M.
Bhagowál, M.	Tánda, M.	Kakráli, M.

and district post offices at—

Dharuwála, M.	Basúri, M.	Khohár, M.

There are money order offices at those marked M.

Telegraph.

A line of telegraph runs along the length of the North-Western and Sind-Ságar Railways with a telegraph office at each railway station, and in addition there is a telegraph office in the civil lines at Gujrát, and in the town of Jalálpur.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL.

Chapter V, A.

General.

Executive and Judicial.

The Gujrát District is under the control of the Commissioner of Ráwalpindi, stationed at Ráwalpindi. The Judicial work is under the control of the Divisional and Sessions Judge, stationed at Jhelam. The head-quarter's staff of the district of a Deputy Commissioner, a Subordinate Judge and two Extra-Assistant Commissioners. Each tahsíl is in charge of a Tahsíldár assisted by a Náib. The village revenue staff is shown below :—

Tahsil.	Kanungos.		Patwárís and assistants.
	Office.	Field.	
Gujrát	3	4	93
Khárián	1	3	75
Phália	1	3	79
Total	5	10	247

There are three Munsiffs in the Gujrát District, *viz.* :—at Gujrát, at Dingáh, and at Jalálpur Jatán. The Munsiff at Gujrát has jurisdiction over 302 villages, of which 110 villages are in the eastern portion of tahsíl Phália, and lie to the south and east of the road which runs from Dingah to Kádírabád, through Helán and Phália; and 192 villages are in tahsíl Gujrát, some of which lie to the west of Gujrát, and the rest about four miles to the eastward. The Munsiff at Jalálpur has jurisdiction over 424 villages, of which 69 villages are in tahsíl Khárián, and lie to the north and east of the road which runs from Gujrát to Bhimbár; and 355 villages are in tahsíl Gujrát, outside the jurisdiction of the Munsiff at Gujrát. The Munsiff at Dingáh has jurisdiction over 704 villages, of which 477 villages are in tahsíl Khárián, and 277 of tahsíl Phália, outside the jurisdiction of the Munsiffs of Gujrát and Jalálpur.

Statistics of civil and revenue litigation are given in Table No. XXXIX.

Chapter V, A.

General.

Criminals, Police and Goals.

There are no Honorary Magistrates in the district. The Police force is controlled by a District Superintendent of Police. The district lies in the western Police Circle, of which the head-quarters are at Ráwalpindi. The strength of the force is given in the margin.

Class of Police.	Total strength.	Distribution.	
		Standing guards.	Protection and detection.
District Imperial ...	307	57	250
Municipal	63	...	63

The tendency of late years has been to increase standing guards at the expense of the force available for protection and detection. In addition to this force about 900 village watchmen are entertained, and paid from the house-tax.

The thánás, or principal stations, are distributed as follows:—

Tahsíl Gujrát.

(1) Gujrát.
(2) Kariánwála.
(3) Gujrát town.
(4) Jalálpur town.

Tahsíl Khárián.

(1) Khárián.
(2) Lála Músa.
(3) Naurangabád.
(4) Dingáh.

Tahsíl Phália.

(1) Kothiála Shekhán.
(2) Pariánwáli.
(3) Kádírabad.

There are outposts at Káthála and Pabbi: there is a cattle-pound at each thána.

The District Jail at head-quarters contains accommodation for 228 prisoners. Long term prisoners are transferred to Central Jails. Table No. XL gives statistics of criminal trials, Table No. XLI of police enquiries, and Table No. XLII of convicts in jails. The original jail, which was situated near the Police lines, was washed away in a Bhimbar flood about twenty-eight years ago; the present jail is accommodated in an old sarái at the north-west corner of the town.

District Funds.

Table No. XXXVI gives the income and expenditure from District Funds, which are controlled by a Committee consisting of twenty-four members, with the Deputy Commissioner as President. Of the members ten are nominated, an equal number are elected, and four held their position *ex-officio*. In addition to the District Board there are Local Boards in each tahsíl, having the Tahsíldár of the tahsíl, *ex-officio* President.

Chapter V, A.

General.

District Funds.

The composition of these Local Boards is shown below :—

Name of Local Boards.	*Ex-officio* Members.	Number of Members.	
		Nominated.	Elected.
Gujrát	1	7	17
Khárián	1	7	17
Phália	1	7	16

Revenue.

The gross revenue collections of the district for a term of years, so far as made by the Financial Commissioner, are shown in Table No. XXVIII ; while Tables Nos. XXIX, XXV, XXXIV and XXXIII give further details for land revenue, excise, income tax and stamps, respectively. Table XXXI gives details of balances, remissions and agricultural advances, and Table XIV gives details of the area of the district.

Medical.

Table No. XXXVIII gives separate figures for each of the dispensaries of the district. They all are under the control of the Civil Surgeon, Gujrát. The out-station dispensaries, which take in no in-patents, are in charge of Hospital Assistants. The dispensary at Gujrát is in immediate charge of an Assistant Surgeon. It was opened in 1893 on the completion of the present building which had been erected at a cost of about Rs. 25,000. The old town dispensary was situated in a convenient position within the town, in buildings which had been confiscated during the mutiny. On the transfer of the hospital, the buildings were sold to the descendants of their former owner for a sum probably much below their real value.

Ecclesiastical.

There is a small but pretty Church at Gujrát, capable of seating twenty-four persons. No Chaplain is posted here, but the Chaplain at Jhelam visits the station once a quarter.

Education.

Tables XXXVII and XXXVIIA. give statistics for the schools of the district. There are two High Schools at Gujrát, and Middle Schools at Gujrát, Dingáh, Jalálpur and Kunjáh. The Primary Schools are situated at :—

Kunjáh.	Jaura Jálálpur.	Khárián.	Bhadar.	Pindi Kálu.
Jalálpur.	Khárianwála.	Guliana.	Chakar.	Sadulapur.
Maghowál.	Perosháh.	Dhoria.	Kádirabád.	Khanáná.
Thatha Músa.	Ghansia.	Khohar.	Jokalián.	Ghaniá.
Shádiwál.	Dharowála.	Khari.	Mangat.	Manjhi.
Hariáwála.	Daulatnagar.	Kakráli	Mong.	
Kathála	Killadár.	Jaura Karnáná.	Helán.	
Shekhpur.	Chopála.	Sarai Aurang-abád.	Haslánwála.	
Ladha Sadha.	Bahlolpur.	Malka.	Khiwá.	
Lakhanwál.	Tánda.	Lála Músa.	Phália.	
Bhagowál.	Dingáh.		Ghugganwáli.	

The district lies within the Ráwalpindi Circle, which forms the charge of the Inspector of Schools at Ráwalpindi.

Chapter V, B.

Land and Land Revenue.

Education.

Table No. XIII gives statistics of education collected at the census of 1891 : the general state of education has already been described in Chapter III.

Gujrát High School.

The Government School at Gujrát was one of the first established in the Panjab after the annexation, having been founded by Mr. Temple in 1854. It was at first a Vernacular School, and English was added to the curriculum in 1859-60. It is pleasantly situated in a shady and picturesque compound immediately outside the city to the north-west and in connection with the Civil Station. It is now called the District School, and contains three departments—High, Middle, and Primary. The Lower Primary School has been transferred to a separate building in the old fort, where the tahsíl and municipal buildings are located. The school buildings are new ranges of structures with a quadrangle or courtyard. The site is considerably above the surrounding city, which makes the locality airy and suitable for the boarders whose quarters are here. The school is attended by boys of the city and district. The staff consists of a European Head Master and native Assistants. Nearly a moiety of the scholars are Muhammadans, and about one-third are agriculturists, not residents of the town.

Head-quarters of other departments.

That portion of the North-Western Railway which runs through the district is in charge of the Assistant District Traffic Superintendent at Jhelam, and the Traffic Superintendent, Ráwalpindi, controls the Traffic Department. The head office of the former is at Jhelam, and of the latter at Ráwalpindi. The Grand Trunk Road south of Gujrát is under the Executive Engineer, Gujránwála Division, assisted by an Overseer stationed at Gujrát, who has charge of most of the public buildings of the district; and both are subordinate to the Superintending Engineer, 1st Circle, stationed at Ráwalpindi. The telegraph lines and offices are controlled by the Chief Superintendent stationed at Ambála, the Post office by the Inspecting Post Master, Ráwalpindi Division, and the forests are under the Deputy Conservator, whose head-quarters are at Gujránwála.

SECTION B.—LAND AND LAND REVENUE.

The Sikh system.

The Sikh Government took all they could extract from the cultivator, relaxing in favour of the headmen, who assisted them in the process. To these they gave *ináms*, or what comes to the same thing, they exempted a plough or two of their cultivation from assessment; and these headmen on their part managed the revenue for Government, and village affairs for the community generally; from the latter they collected *malba* to

Chapter V, B.

Land and Land Revenue.

The Sikh system.

defray the village expenses, perhaps something more, which was illicit. They would manage the waste lands, call in cultivators, &c. These men were thus raised considerably above the rest of the community in rank and influence. The almost universal custom was to pay in grain, the Government portion being assessed by *kankut*, or *batái*. In later times, sometimes money leases would be given, or fixed money-rates on ploughs, or on the *bigah*, levied, but instances of this kind were exceptional, and rarely lasted any time. One-half was, according to the Muhammadan rule, the Government share. In the poorer villages one-third would be taken, but generally speaking the full half share would be made up by a larger number of extra charges. In the *bár* and other places where the expenses of bringing the lands under the plough would be unusually great, one-fourth would be assessed as the Government share.

First Summary Settlement, 1846 A. D.

When the Panjab Government came under the supervision of British officers in 1846, Lieutenant Lake, Assistant Resident, made a summary money settlement of the greater part of the district. He based his assessment mainly upon the average of the payments of the three previous years.

Second Summary Settlement, 1849 A. D.

Again, at annexation in 1849, a second summary settlement was made by Mr. Melvill, Secretary to the Board of Administration. It was effected at Lahore, and with considerable difficulty. The proprietors came forward unwillingly, and it was a success to have induced them to take up the leases at all. This settlement gave considerable reduction from the *jamas* fixed by Lieutenant Lake, but of course information was defective; all kinds of conflicting influences were brought into play, and it was soon found to be both too unequal, and in many instances too high to stand.

Revision of 1851-52 A. D.

Accordingly in 1851 a revision was attempted by the District Officer. It had not however made much progress, when it became evident that it would not be an improvement upon its predecessors. It was therefore cancelled, and matters remained in *statu quo* until 1852. In that year the district was visited by Sir H. Lawrence, who commented with great severity upon the state of things brought to his notice. "There are," he writes: "inequalities in the assessment, as from one anna per *bigah* to two rupees, without any apparent reason or explanation. I visited several villages, the zamíndárs of which complained of over-assessment, and their appearance bespeaks great poverty and utter inability to pay the revenue fixed upon them; whereas it is obvious that villages paying one, two, three and four annas must in most cases be under-assessed, and render more hard to bear the burdens of their neighbours." In consequence of this exposure the Deputy Commissioner, Mr. Sapte, was instructed to revise the assessment without loss of time, and the work was accomplished in three months. This settlement proved a good one; it worked well until the regular settlement. It corrected

Chapter V, B.

Land and Land Revenue.

Revision of 1851-52 A. D.

many, and left few inequalities. It gave a reduction of 5·85 per cent. and a rate upon cultivation of Re. 1-10-5. The real rate was however considerably below this, as Mr. Sapte excluded from his revenue-paying area a large amount of land nominally *inám*, but of which a great portion really bore taxation. When confirming this settlement, the Board, in their letter No. 3342 of 28th October 1852, expressed the opinion that it was "moderate and even light,—the rate certainly low."

Regular settlement 1852-58 A. D.

A regular settlement was begun in 1852 by Mr. (now Sir Richard) Temple, who was succeeded in 1854 by Mr. E. A. Prinsep, and in 1856 by Captain Mackenzie, whoreported the results in 1859. The settlement was confirmed in 1860 for a term of ten years, to expire at the end of 1867-68. The assessment of each tahsíl is briefly described below. The settlement came into force from the beginning of 1855-56 in Phália : of 1856-57 in Khárián, and from 1857-58 in Gujrát, and worked admirably till the revision of 1868 presently to be described.

Assessment circles of regular settlement.

The country was first divided into circles, comprising all contiguous villages, the lands of which were in their main characteristics similar. Thus *bár* lands formed one circle; lands lying on the bank of the rivers another; undulating or hilly lands a third; low-lying central land receiving yearly enrichment from the overflow of streams a fourth; level lands of a permanent character securing them from the vicissitudes of an uncertain climate a fifth; and so on. Except in one circle no other primary classification of villages or soils was made.

Regular settlement of tahsíl Phália.

The Phália tahsíl was first assessed. It contains high land adjoining the *bár* sterile tracts highly impregnated with saltpetre, stiff clay, rich mould and light sandy soils by the river Chenáb. The soil is however generally hard and difficult to work, and requiring constant irrigation to render it productive. Cultivation is consequently carried on to a great extent by well irrigation. It is therefore expensive. There had been no increase in cultivation during the summary settlement. That settlement pressed at a rate of Re. 1-9-0 per acre. It was considered high, although reduced from the previous summary settlement 9 per cent. The population numbered only 162 per square mile. The people were mostly Jats of the Gondal, Tárar and Varaich tribes, industrious and good husbandmen. But five villages had completely broken down, five others were held *khám*, more were ready to break. Balances to the amount of 3 and 4 per cent. occurred yearly. Annual advances to the amount of several thousands of rupees were made for building wells, but were to a great extent expended in revenue payments. Upon these considerations taken together with the facts of scant population, deficiency of markets, and prevalence of crime, especially cattle-stealing, it was left that ten years' regular settlement to be successful must be light. Unless reductions were given to a very considerable extent, there would certainly

Chapter V, B.

Land and Land Revenue.

be no improvement, there might be distress. Eight per cent. reduction was ultimately conceded, giving a rate of Re. 1-2-2 on the cultivated area.

Regular settlement of Tahsíl Khárián.

The Khárián tahsíl was next assessed. It embraced a great variety of soils. The predominating feature however was the absence of well cultivation. The greater part of the tahsíl is unirrigated. The majority of the cultivators is composed of Gujars, with no taste for high farming. The absence of artificial irrigation however is partly owing to the nature of the soil, which is light and does not absolutely require irrigation, and also the great depth of water in most parts of the tahsíl. The location of the tribes may originally have been arranged from the same circumstance. There are the undulating lands to the north—the Pabbi with its high and dry and uneven slopes,—the plain cis-Pabbi, including high *bár* basin-like flood lands, and the river lands on the Jhelam.

Rája Guláb Singh's *kárdárship*.

In this tahsíl agricultural prosperity was of comparatively recent date. It had been mainly brought about by Rája Guláb Singh during his *kárdárship* between 1891 and 1903 *Sambat*. He brought about this prosperity with great sagacity and by a system of liberal terms. He gave *chahárams* very generally, *i. e.*, the cultivators at the time of *kankút* were allowed to keep one-fourth of their land out of the *kan*; three-fourths were assessed at least so nominally. It was probably a good deal a system of give and take, at any rate it pleased the people. He further dealt very lightly with green crops, in many cases exempting them altogether from being charged with revenue. He thus induced absentees to return to their old lands. He employed the better circumstanced landholders largely as chaudrís or zaildárs, giving them increased powers and influence, and recompensating them by *ináms*. They are greater in number, and correspond in character more to the term yeomen in this tahsíl than the chaudrís of any other part of the district. He thus conciliated all classes, and is remembered with respect.

Tirni tax.

Land however remained, especially towards the south, greatly out of proportion to the capabilities, numbers and resources of the population. The *bár* people had their main stay principally in cattle, not in agriculture. The consequence was the establishment of *tírni*. This tax was in force for most of the time of Rája Guláb Singh's *kárdárship*. This tax however was overlooked during our early assessments, and it was considered neither politic nor just to revive it. For our subsequent policy involved the appropriation as Government rakhs of all excessive waste, and of the remainder a considerable portion was being brought under the plough. At the regular settlement 36 per cent. of the total village area was found to be cultivated.

Fiscal condition.

The summary settlement of the tahsíl was supposed to be generally fair. In some tracts it was indeed expected that the investigations would lead to an increase in the demand. The

Chapter V, B.

Land and Land Revenue.

Fiscal condition.

Summary assessment rate on the existing cultivation was Re. 1-1-8. Reduction had been given to the extent of Rs. 5-8-0 per cent. at the last settlement. There was much improvable land. The people were rich in cattle. But on coming to assess it was found that an increase could not be taken. The tahsíl was almost entirely *bárnái*. Seasons could not but be uncertain. Resources were only beginning to develop themselves. The agricultural population only averaged 167 per square mile. Enquiry however proved one thing, that in half of the tahsíl the people were in the habit of liquidating their debts and paying their revenue, &c., with the produce of their cattle. It was therefore thought proper to bring these into the calculations, and accordingly they were rated apart from the soil, and a cattle *jama* as well as a rate *jama* applied to each village. Eight per cent. reduction was ultimately given, and the rate on cultivation became Re. 1-0-3.

Regular settlement of Tahsil Gujrát.

Tahsíl Gujrát was assessed last of all, with effect from 1857-58. It differs in most of its salient points from either of the tahsíls previously noticed. Its soil upon the whole is inferior in its intrinsic qualities to that of tahsíl Phália, but it is more easily worked, and it is superior to Khárián, while in population, industry and steady habits of the agricultural class, proximity of markets, &c., it ranks higher than both. It contains the greater part of the Jatátar section, with a fine industrious, skilful population of agriculturists, most of whom had held to their lands through the vicissitudes which had laid waste less favoured localities, and who cultivated them with great care and industry. Sixty-two per cent. of its area was cultivated. The population numbered 350 per square mile. Of the cultivation 41 per cent. was either irrigated or naturally moist. The land is of a variety of qualities from light *maira* and stony ravines to rich *chhamb*. The summary settlement pressed at a rate of Re. 1-5-0 per acre. With exception to a few isolated instances, and the Gangwál taluka, it worked well. But in the previous year the other two tahsíls of the district had been largely reduced. It was therefore decided to make greater endeavours to adjust inequalities, and proportion the pressure to the relative values of the different varieties of land assessed, than to enhance or even retain the existing revenue. Rája Dína Náth's *daftar* exhibited as near as could be gathered from a set of papers applying in many instances to different years, a demand of Rs. 2,79,458. The summary settlement amounted to Rs. 2,47,912 on the *khálsa* villages. The revised result was Rs. 2,34,842, which gave a rate of Re. 1-3-3, and a reduction of 5·2 per cent.

Abstract results of the regular settlement.

The result of the assessment of the regular settlement is shown below :—

Chapter V, B.

Land and Land Revenue.

Abstract results of the regular settlement.

Parganah.	Name of Circle.	Summary settlement on *khálsa* villages.	Regular Settlement. *Jágir.*	*Khálsa.*	Total.	Rate on cultivation.	Rate on total area.
						R. a. p.	R. a. p.
Phalia.	Bhimbar ...	21,832	2,125	19,285	21,450	1 4 9	0 10 8
	Bet I ...	12,794	549	11,820	12,369	1 7 2	0 7 1
	Bet II ...	12,306	150	11,001	19,151	1 4 4	0 7 2
	Nakka ...	17,090	1,930	15,496	17,426	1 0 7	0 3 3
	Pakheri ...	30,465	1,550	25,502	27,052	1 3 8	0 8 10
	Hithár ...	12,712	2,250	11,700	13,950	1 3 1	0 5 11
	Akiwála ...	21,802	975	15,176	16,151	0 15 9	0 4 5
	Maira ...	8,389	1,400	7,456	8,856	1 0 7	0 5 3
	Total ...	137,390	10,919	117,436	128,355	1 2 10	0 6 1
Kharian.	Bulandi I ...	6,299	50	6,060	6,110	0 15 10	0 9 9
	Ditto II ...	11,285	330	11,093	11,423	0 11 1	0 6 11
	Ditto III ...	4,302	180	3,511	3,691	0 10 6	0 5 3
	Bhimbar ...	20,576	...	19,443	19,443	0 14 6	0 6 5
	Pabbi ...	16,701	1,430	15,629	17,059	0 12 9	0 2 8
	Hithár Pabbi	48,921	550	45,975	46,525	1 1 0	0 9 1
	Maira ...	16,555	250	14,878	15,128	0 14 5	0 4 11
	Bár ...	24,201	4,389	22,276	26,655	1 3 0	0 2 8
	Bet I ...	15,265	660	13,240	13,900	1 5 3	0 7 8
	Bet II ...	18,425	140	18,037	18,177	1 8 9	0 9 10
	Total ...	182,531	7,279	170,144	177,423	1 0 5	0 5 5
Gujrat.	Chhamb ...	28,484	2,490	26,490	28,980	2 0 4	1 9 4
	Bhimbar ...	5,455	2,362	6,273	8,633	1 3 2	0 11 11
	Niánda ...	24,030	265	20,728	20,993	1 11 8	1 4 8
	Jatátar ...	55,814	2,162	56,642	58,804	1 5 11	0 14 8
	Bet ...	35,603	2,900	29,309	32,209	1 10 8	0 13 11
	Danda Darya ...	13,133	66	12,121	12,187	1 5 0	0 8 0
	Bulandi ...	49,744	1,840	49,162	51,002	0 14 11	0 9 9
	Palláhi ...	35,650	860	34,117	34,977	0 12 0	0 8 1
	Total ...	247,912	12,943	234,842	247,785	1 3 2	0 12 2
	Grand Total ...	567,839	31,141	522,422	553,563	1 2 2	0 7 2

Chapter V. B.

Land and Land Revenue.

Remarks on the large reductions given.

Captain Mackenzie thus discussed his assessments:—

"The reduction is doubtless considerable. Taken with the opinion of the Board of the Summary Settlement, quoted at the outset of this sketch, the present settlement must be held to be undoubtedly light. And moreover the real extent of relief given cannot be measured by the above figures, for they do not take into consideration the large amount of resumed *lákhiráj* now thrown into the assessed area. Its amount is not exactly ascertainable, because, although nominally very large, a great many claims and alleged holdings were fictitious, and the summary settlement rate was on this account much lower in reality than appeared to the Board, when they expressed their opinion that it was decidedly low. Still the amount of extra relief thus given was considerable, amounting to 7·6 per cent. on the summary settlement *jama*; and after a balance of fiction and fact, and allowing for the great increase in cultivation and decrease of exactions of all kinds, I am inclined to state the real diminution in the present payments of the general cultivator at 20 per cent.

Their expediency argued.

"Opinion as to the expediency or inexpediency, necessity or otherwise, of so great a remission of taxation will vary. It will be observed that I have not, in going through the *chaklas*, with one exception, laboured to prove distress or absolute necessity, or a large measure of relief; and with the patent facts of a revised summary settlement reduced from its predecessor, pronounced light, and not found to be in any vital point defective, collections apparently easy, balances almost *nil*, any difficulty that existed local and not general, the necessity for such liberal concessions will by some be doubtless called in question. But bearing in mind the transition state of society in the Punjab, its undeveloped resources, the absence of capital, low prices, the uncertainty of climate, the great want of home markets and of the means of export, the novelty of money demands, scarcity of cash, and the short term of the settlement, it may be doubted whether less indulgent terms would have had any other effect than to retard improvement.

Productive capacity of the district.

"The district may in a general view be called a fertile one: but fertility of soil under an uncertain climate is but a latent advantage until accompanied by capital and a strong population. These are yet wanting; thus the best land in the district is yet untilled, *viz.*, the *bár*: cleared and watered, these lands would yield a far greater return than perhaps any other land in the district. But a well costs from Rs. 200 to 300 if built by the labour of the agriculturist and his family. Few have the requisite capital. The closest attention on the part of the Tahsíldár and District Officer is necessary to keep existing wells in those high tracts in working order, and at present the required population does not exist. Besides this I am inclined to think that the fertility of the district has been overrated. One-half of the cultivated area is composed of the poorer varieties of soils, while the productive capability of 72 per cent of the whole is entirely dependent upon the periodical rains. While therefore taken as a whole this district doubtless must, in point of fertility, be considered superior to Jhelam, Ráwalpindi or indeed most of the southern districts of the Panjab, it cannot I imagine be reckoned in any way equal to the Jallandar Doáb or even Gurdáspur or Siálkot. For as regards intrinsic quality of soil, this district can hardly be called in a high degree fertile, and in its productive capabilities, as regards population, capital and general resources, it must rank considerably below our best and most revenue-yielding districts.

Satisfactory results of the assessment.

"I can attest the improvement that has resulted from these light terms. I think I may say that the agricultural community is imbued with a spirit of contentment, a feeling that justice has been done to them, that they have received more beneficent consideration than they ever received under former Governments, and that their prosperity is ensured. Cultivation has increased, new wells have been sunk, old debts have been paid, ornaments redeemed, and marriages solemnized. It may be that higher terms might have been demanded with perfect theoretical justice, and the same results therefore expected; but the Cottar proprietors of the Panjab are not theoretical reasoners. A full measure of indulgence best secures their appreciation; moderation is the best side to err upon; and if prosperity be the result, the settlement which created it may perhaps always claim to be approved."

The revision of settlement, 1868.

In 1865 Colonel Waterfield was directed to revise the regular settlement, and he completed and reported his

Chapter V, B.

Land and Land Revenue.

The revision of settlement, 1868.

operations in 1868. The new assessments were announced in June and July 1867 for Gujrát, in December 1867 for Phália, and in January 1868 for Khárián. The same assessment circles were adopted as had been followed in the regular settlement. The revenue rates framed at each settlement are shown in detail for each assessment circle at pages 130 to 133 of Colonel Waterfield's Report. It was found that the cultivated area had increased by 105,795 acres, the number of ploughs by 23,028, and the total number of wells by 550, since the settlement of 1858, the actual number of new wells built being 929.

Asssesment of irrigated land.

In the settlement of 1868 the old system of assessing irrigated like all other lands by a fixed rate per acre was abandoned; the land being assessed throughout as if un-irrigated and a lump sum being imposed upon each well to represent the additional demand upon irrigation. Colonel Waterfield thus describes the manner in which the new system was received by the people:—"In the Gujrát tahsíl it had always been the custom to distribute the revenue demand upon all the land by an equal rate, not drawing any distinction between the kinds of soil, between irrigated and unirrigated lands; the proportion of each description of land in the holding of each proprietor being about equal. At first a heavier water-tax was put upon each well, and a lighter rate upon the land; this met with opposition from the people represented as they were by the richer and more *well*-possessing portion of the community. They maintained that wells in the Gujrát tahsíl were of no great utility, that they were merely an aid in case of dry seasons. The lowering of the water-rate and raising of that upon the land satisfied them, and there was a good deal of justice in what they said. The staple produce of the land is wheat, which covers 45 per cent. of the cultivated area, and its cultivation is increasing owing to the high prices which have prevailed. In ordinary seasons, with an average fall of rain, no doubt it grows quite as luxuriantly in land altogether ignorant of wells; so much of the land of this tahsíl receives moisture from hill torrents. In the Phália tahsíl the water-rate was favourably received; their cultivation is dependent upon wells, the rainfall being less and the soil drier and harder. The Khárián tahsil is not much affected by it; wells being so few, the water-rate was not objected to. A good proof of the applicability of the water-rate lies in the fact that, although it was left optional with the community to distribute the total of the water-rate as they might prefer upon wells or land or shares, with reference to the condition of the wells and the value they really placed upon them, they almost invariably adhered to the new system."

Results of assessment.

The following table shows the result of the new assessments, which gave an immediate increase of Rs. 32,243 or 5·79 per cent.; the rate per cultivated acre being Rs. 0-15-5 :—

Comparative Assessment.

Chapter V, B.

Land and Land Revenue.

Results of assessment.

Tahsil.	Assessment Circle.	Jama of last settlement.	Present Assessment.						
			Plough jama.	*Revenue rate jama.*		Produce estimate.	*Now assessed.*	
				Former rate on present area.	Present.		Initial demand.	Final demand.
Gujrat.	Chhamb	30,592	23,166	30,967	27,276	25,765	29,553	29,977
	Niánda	21,023	17,100	21,779	20,377	20,157	20,484	21,121
	Bet	31,868	26,514	30,631	31,400	33,369	30,408	31,302
	Jatátar	63,280	57,575	75,746	70,384	71,416	65,067	68,237
	Bhimbar	24,440	22,860	32,470	25,831	27,17[illegible]	25,584	27,309
	Danda Dárya	11,525	12,224	11,994	11,447	12,37[illegible]	12,085	12,215
	Bulándi	51,632	54,512	54,161	56,695	61,74[illegible]	53,409	56,122
	Paláhi	34,752	39,298	38,884	40,967	46,511	35,616	37,946
	Total	269,112	253,249	296,602	284,377	298,506	272,206	284,229
Kharian.	Bet Jhelam	12,868	19,227	12,129	13,447	14,545	12,109	12,379
	Hithár Pabbi	47,576	58,408	47,228	50,788	59,614	50,475	52,370
	Maira	25,456	48,160	28,069	32,789	39,646	30,126	34,025
	Bhimbar	19,059	24,744	20,852	21,469	26 649	21,036	21,346
	Pár Pabbi	11,286	15,036	14,911	15,175	19,351	12,640	13,490
	Bulándi	21,923	27,993	24,530	24,701	29,375	24,274	24,785
	Urár Pabbi	6,512	8,052	7,998	7,279	9,188	6,667	7,200
	Total	144,680	201,620	155,727	165,648	198,368	157,327	165,595
Phalia.	Bet Jhelam	19,192	21,810	24,160	22,941	23,799	20,507	21,712
	Bet 1st, Jokálián	12,622	14,544	19,074	14,196	14,801	13,145	14,320
	Bet 2nd, Kadirabad... ...	10,318	11,210	14,011	10,318	12,517	10,804	11,349
	Pakheri	23,926	31,056	40,343	23,926	33,549	26,027	29,689
	Bhimbar	5,408	6,450	10,844	5,698	6,950	5,782	6,475
	Hithár	13,907	16,542	23,762	16,868	19,792	15,575	17,438
	Nakka	16,226	22,110	24,054	16,226	27,272	19,533	21,898
	Bár	25,266	30,348	28,555	25,266	35,097	29,346	33,047
	Akiwála	16,188	22,131	34,427	21,235	31,482	18,836	22,295
	Total	143,053	176,201	219,330	167,017	205,259	159,555	178,222
	Grand Total	556,845	631,070	671,609	617,042	702,133	589,088	628,046

Chapter V, B.

Land and Land Revenue.

Currency of settlement.

The revised settlements came into force from the expiry of the term of regular settlement (end of 1867-68). Government was of opinion that the assessment was far lower than it should have been; and that it sacrificed public revenue unnecessarily; and it at first refused to sanction the demands for a longer period than 10 years. But it was afterwards ascertained that the assessment had been announced for 20 years, and sanction was therefore extended to that period. The areas upon which the revenue is now collected are shown in Table No. XIV, while Table No. XXIX shows the actual revenue for the last 14 years. The statistics given in the following tables throw some light upon the working of the settlement:—Table No. XXXI—Balances, remissions, and *takávi* advances. Table No. XXXII—Sales and mortgages of land. Table Nos. XXXIII and XXXIIIA—Registration.

Second revision, 1893.

In 1889 Captain Davies was directed to make a re-assessment of the district and the work was completed in 1893. The new assessment in Tahsíl Gujrát took effect from Kharíf 1891; in Tahsíl Phália from Kharíf 1892, and in Tahsíl Khárián from Rabi 1893. The orders at first issued were that no revision of records should take place, and that remeasurements should be made in as few villages as possible. Later orders in 1892 directed that in addition to re-assessment a revision of the records should also be made.

Rates and assessment circles.

Assessment circles were in all tahsíls made as large as possible, but no radical alteration of circles was made, the new circles were formed by amalgamation of several entire old circles. The statement below shows the changes made in assessment circles:—

Tahsíl.	Former name of circle.	Number of villages.	New name of circle.	Number of villages.
Gujrat.	Chamb	29	Hithár ...	121
	Niánda	40		
	Bet Chenáb	51		
	Jatátar	109	Jatátar ...	165
	Bhimbar	56		
	Danda Darya	30	Bulandi ...	272
	Bulandi	145		
	Paláhi	93		

Chapter V, B.

Land and Land Revenue.

Rates and assessment circles.

Tahsíl.	Former name of circle.	Number of villages.	New name of circle.	Number of villages.
PHALIA.	Bet Jhelum	38	Bet Jhelum ...	38
	Bár	74	Bár ...	113
	Nakka	39		
	Pakheri	43	Hithár ...	135
	Hithár	32		
	Bhimbar	11		
	Akiwála	49		
	Bet Chenáb I	22	Bet Chenáb ...	53
	Do. II	26		
KHARIAN.	Bet Jhelum	46	Bet Jhelum ...	46
	Urár Pabbi	34	Pabbi ...	98
	Pár Pabbi	64		
	Bulandi	84	Maira ...	399
	Hithár Pabbi	148		
	Maira	90		
	Bhimbar	76		

The rates sanctioned for assessment circles at the second revision of settlement are shown below :—

Tahsil.	CIRCLE.	REVENUE RATES SANCTIONED. Cháhi.	Sailáb.	Báráni.
		Rs. a. p.	Rs. a p.	Rs. a. p.
GUJRAT.	Hithár	2 8 0	1 10 0	1 4 0
	Jatátar	1 15 0	1 4 0	0 15 0
	Bulandi...	1 14 0	1 4 0	0 14 0
KHARIAN.	Bet Jhelum	2 4 0	1 10 0	0 13 0
	Pabbi	2 0 0	...	0 11 6
	Maira	1 8 0	...	0 13 6
PHALIA.	Bet Jhelum	2 0 0	1 10 0	0 10 0
	Bár	1 2 0	...	0 9 0
	Hithár	1 5 0	...	0 8 0
	Bet Chenáb	1 8 0	1 2 0	0 8 0

Assessment.

The estimates prepared and comparative assessment is shown in the statement below.

Chapter V, B.

Land and Land Revenue.

Assessment.

Tahsíl.	Circle.	Jama of year previous to revision.	Figures for revision. Jama by produce estimate.	Jama by rates of revised settlement.	Jama by sanctioned rates.	Gross assessment announced.
		Rs.	Rs.	Rs.	Rs.	Rs.
Gujrat.	Hithár	81,378	1,80,087	84,737	96,446	99,006
	Jatátar	1,00,763	1,96,700	1,16,343	1,27,389	1,30,525
	Bulandi	1,10,477	2,19,322	1,25,911	1,34,403	1,35,661
	Total Tahsíl	2,92,618	5,96,109	3,26,991	3,58,238	3,65,192
Kharian.	Bet Jhelum	16,563	34,368	21,138	22,591	23,387
	Pabbi	21,288	53,136	34,572	34,474	34,065
	Maira	1,36,732	2,23,149	1,67,280	1,68,840	1,79,897
	Total Tahsíl ...	1,74,583	3,10,653	2,22,990	2,25,915	2,37,349
Phalia.	Bet Jhelum	22,212	40,339	32,675	32,833	33,021
	Bár	55,716	99,806	91,583	78,610	81,040
	Hithár	77,735	1,22,384	1,02,778	1,10,113	1,11,575
	Bet Chenáb	29,508	50,709	27,727	36,049	37,214
	Total Tahsíl ...	1,85,171	3,13,238	2,54,763	2,57,607	2,62,850
	Total District ...	6,52,372	12,20,000	8,04,744	8,41,760	8,65,391

The details of the new assessment are shown below.

Tahsíl.	Circle.	Assigned revenue.	Khálsa revenue.	Total revenue.	Deferred revenue.
		Rs.	Rs.	Rs.	Rs.
Gujrat.	Hithár	8,070	89,532	97,602	1,404
	Jatátar	10,043	1,11,479	1,28,522	2,003
	Bulandi	5,297	1,28,919	1,34,216	1,445
	Total ...	23,410	3,36,930	3,60,340	4,852
Kharian.	Bet Jhelum	1,371	21,920	23,291	96
	Pabbi	4,400	26,890	31,290	2,775
	Maira	8,577	1,69,711	1,78,288	1,609
	Total ...	14,348	2,18,521	2,32,869	4,480
Phalia.	Bet Jhelum	1,529	30,873	32,402	399
	Bár	16,316	62,981	79,297	1,550
	Hithár	7,309	1,02,498	1,09,807	1,468
	Bet Chenáb	1,358	35,549	36,907	307
	Total ...	26,512	2,31,901	2,58,413	3,724
	Total District ...	64,270	7,87,352	8,51,622	13,056

Chapter V, B.

Land and Land Revenue.

Assessment.

The total revenue shown in the above statement represents the actual assessed revenue of the first year of the new assessment. The deferred revenue represents revenue, the collection of which is deferred on account of protective leases, and revenue the collection of which is deferred for a term of years. Under the latter head is entered a sum of Rs. 2,960 in the Pabbi circle, which will only commence to be collected from the kharíf harvest of 1897. To the *khálsa* revenue stated above must be added a sum of Rs. 1,591 which is paid to Government, as *nazarána*, by jágírdárs out of the revenues of their *jágírs*.

Treatment of revenue assignments at regular settlement.

At the regular settlement 42,820 acres of *muáfi* and *inám* lands representing a revenue of Rs. 20,162 held by 3,335 individuals, were resumed. Captain Mackenzie thus discusses the policy of the resumptions :—

"It will be seen that I have placed all free tenures under two broad distinctions of *muáfi* and *ináms*; the former comprised for the most part *dharmarths* and religious grants for the support of *masjids*, shrines, tombs, &c. Educational or village service grants were few. I think I may state the mode of treatment to have been as follows:—*Boná fide muáfis* were upheld for life unless the incumbent's possession was of very late date, say since British rule. *Ináms* and *chahárams* were resumed and curtailed, consideration being had only to the necessities, from their previous habits, of the holders. The *lambardári* allowance compensated to some extent for these resumptions.

Its effects.

"The effect of this treatment, which was on the side of severity, is not yet fully developed. It might, I am inclined to think, have been beneficially more lenient. There will be some room for this hereafter (as regards the grants upheld) as they lapse; the *inámdárs* have suffered most. At the time of investigation, the nature of the *inám* was not, I think, fully apprehended. I was myself too much inclined to consider it in the light of a *málguzár's* profits alone. I have since seen that it was more properly only a part of a considerable margin left to the village manager, or *chaudhri* of the *iláqa*, of which *malba* and other items, which we term illicit gains, formed a considerable portion also. The demeanour of the *inámdárs* at the time of enquiry did not tend to correct this partial view. They saw a general investigation in progress, having for its principle resumption. They silently acquiesced, not doubting that their illicit gains would be still obtainable. Subsequently, when too late, they were undeceived by the exactness of the *jamabandi*, grounded upon the precise *khewat* paper, precluding such exactions. The dissatisfaction is not so great as might have been expected; but I think the resumptions might, with greater policy, have been more sparing, especially in the cases of the *chaudhrís*. The religious grants consist in the grant of small plots, the produce of which was assigned for the maintenance of the *masjid*, *ulma*, or *mujáwar*. I think these have been well resumed. If the zamíndárs take interest in their religion, it is easy for them to place a portion of land as a support to their *masjid*, *khárij bách*."

Zaildár's and chief headmen's grants and allowances.

To the above remarks Captain Mackenzie eventually added a note to the effect that he had again examined the matter, and was inclined to think that the old holders of the resumed *ináms* "had not as a body any reasonable ground of complaint;" but he submitted for consideration a list of those cases in which he thought the resumptions had worked hardship. No action, however, was taken on these recommendations till the revised settlement, when zaildárs were appointed. The grants first made to these men, the faults of the system, and the manner in which they were rectified, will appear from the following extracts from proceedings dated 1868 :—

"The *zaildárs* themselves and head lambardárs received a certain amount of culturable waste land as *inám* within their own villages, and this amount was

Chapter V, B.

Land and Land Revenue.

Zaildárs and chief headmen's grants and allowances.

regulated entirely by the cultivated area of that particular village (be it large or small), as they received about two acres for every 100 acres under cultivation. This system, though it work with tolerable fairness among the large number of head lambardárs appointed (as each receives an *inám* proportionate to the size of the village and the amount of his responsibility), yet led to great inequality in the remuneration of the *zaildárs* or *chaudhris*, and was not at all in proportion to their position or rank with reference to each other. Where villages have large culturable areas, it was possible to rectify this, and, by increasing the grant from waste lands, to bring the holders into their proper position with reference to each other. But there are several villages (in the Gujrát tahsíl more especially) where no culturable waste area at all exists; and here the cultivated area, according to the scale laid down, was very often, in small villages, quite insufficient. It was proposed, therefore, to form the zaildárs into three classes, and to bring them as nearly as possible upon terms of equality. In those villages where there is no culturable area, the amount of cultivated area that they receive as head lambardars of their villages was deducted, and an average income was made up to them, by allowing them to hold a certain proportion of their own personal cultivation at half *jama* rates. This can be resumed on the death of the original grantee, or continued to the successor in his own holding, as Government may think fit, with reference to *his* claims alone."

This was duly carried out; and in 1,452 cases, 11,618 acres were given in *inám* for village service to zaildárs and head lambardárs. In addition to this, 1,737 acres of land were granted to individuals at half *jama* rates, the Government demand sacrificed being Rs. 785. The principle on which these grants have been dealt with at the second revision of settlement has already been noticed in Chapter III D.

Revenue assignments in 1868.

The following table shows the revenue assignments as they stood at the revision of settlement of 1868 :—

Detail of revenue assignments.	*Perpetual.*			*For two generations.*			*For life.*			*Pending the will of Government.*			*Total.*		
	No. of grants.	Acres.	Government demand.	No. of grants.	Acres.	Government demand.	No. of grants.	Acres.	Government demand.	No. of grants.	Acres.	Government demand.	No. of grants.	Acres.	Government demand.
In behalf of Muhammadan institutions ...	139	1,085	1,217	...	...	...	...	...	...	...	...	...	139	1,085	1,217
In behalf of Sikh institutions ...	3	17	17	...	...	...	...	...	...	...	...	...	3	17	17
In behalf of Hindu institutions...	13	298	667	...	...	...	...	...	...	...	...	...	13	298	667
In aid of charity ...	...	...	...	5	132	138	1,667	11,137	12,097	...	...	...	1,672	11,269	12,235
For village service ...	...	...	...	...	...	...	1,579	14,953	9,980	328	779	1,058	1,907	15,732	11,038
Total ...	155	1,400	1,901	5	132	138	3,246	26,090	22,077	328	779	1,058	3,734	28,401	25,174

Chapter V, B.

Land and Land Revenue.

Comparison of old and new revenue assignments.

The amount of assigned revenue for the last year of revised settlement and for the first years of the second revision is for tahsíls in rupees—

	Last year.	First year of second revision.
Gujrát	18,763	23,410
Khárián	9,239	14,348
Phália	18,157	26,512
Total	46,159	64,270

The figures for the last year do not in reality show to the full extent the rent-free tenures; much land was granted in *inám* at time of Settlement, 1868, which was waste and consequently inassessed, much of it has been brought under cultivation, and has come under assessment in the new settlement. Another reason for the large increase in assigned revenue is that formerly the *zaildari* percentage at 1 per cent. was shown as a cess in addition to land revenue, it is now included in the above figures, as a deduction, or as an assignment of revenue. The detail of revenue assignment according to the new settlement is given below—

Tahsíl.	Jágír and muáfi.	Ináms.	Zaildári allowance.	Other assignments.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.
Gujrát	16,264	3,384	3,619	143	23,410
Phália	21,879	2,044	2,569	20	26,512
Khárián	9,874	2,039	2,323	112	14,348
Total	48,017	7,467	8,511	275	64,270

Under the head of *ináms* are entered the grants to alá lambardárs: the *zaildári* allowance is the remuneration of zaildárs at 1 per cent.: other assignments include cases in which the original grant has been resumed, and a *jama* at half rates given for the life of the heir of the original grantee.

The detail of the *jagír* and *muáfi* assignments are—

Tahsíl.	In perpetuity.	During maintenance of institution.	During term of settlement.	During pleasure of Government.	For life.	Total
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Gujrát	2,128	4,089	1,567	2,295	6,185	16,264
Phália	17,801	348	121	1,313	2,296	21,879
Khárián	6,361	378	292	1,296	1,547	9,874
Total	26,290	4,815	1,980	4,904	10,028	48,017

Chapter V, B.

Land and Land Revenue.

Revenue instalments.

The dates fixed for the payment of Government revenue are for the whole district, rabi instalment on the 20th June; kharíf first instalment on the 15th December; kharíf second instalment on the 15th February. Half the kharíf demand is paid at the first instalment, and half at the second. These dates are the dates on which the revenue should be paid into the tahsíls; collections should commence at least a month before in ordinary years to ensure their completion at the proper time; the dates are not fixed, as so many Tahsíldárs seem to think, as the time from which collections should begin. In the greater part of Gujrát and in the Hithár and Bet villages of Phália and Khárián, three-fifths of the demand is paid in rabi and two-fifths in kharíf: in *báráni* villages equal portions of the demand is generally paid in kharíf and rabi. The amount of *khálsa* revenue due at each instalment is shown below—

Tahsil.	Rabi.	Kharif.	
	Instalment.	First instalment.	Second instalment.
	Rs.	Rs.	Rs.
Gujrát	1,87,180	74,973	74,978
Khárián	1,11,113	53,977	53,970
Phália	1,26,848	52,955	52,949
Total ...	4,25,141	1,81,905	1,81,897

Cesses.

The cesses which existed at regular settlement were—

	Per cent. Rs. a. p.
Lambardári	5 0 0
Patwári	3 0 0
Road	1 0 0
Education	1 0 0
Total	10 0 0

At revised settlement the existing cesses were—

	Per cent. Rs. a. p.
Road Fund	1 0 0
School Fund	1 0 0
Hakím's Fund	1 0 0
Sarpanchi	1 0 0
Zaildári	1 0 0
Lambardári	5 0 0
Patwári	4 12 0
Total	14 12 0

Chapter V, B.

Land and Land Revenue.

Cesses.

There had thus been an increase of 4·75 per cent. in the 10 years between the two settlements. At commencement of settlement operations the existing cesses were found to be—

	Per cent. Rs. a. p.
Local Funds	10 6 8
Patwári	4 12 0
Lambardári	5 0 0
Sarpanchi	1 0 0
Zaildári	1 0 0
Total	22 2 8

Cesses had therefore increased nearly 8 per cent. since the last settlement, and over 12 per cent. since the settlement of 1858. During the second revision the *zaildári* cess was abolished and the patwári cess reduced to Rs. 4-11-0 per cent., leaving the total cesses at Rs. 21-1-8 per cent. on the land revenue. The total demand of cesses and of land revenue for the first year of the new settlement is—

Tahsíl.	Land-revenue.	Cesses.	Total.
	Rs.	Rs.	Rs.
Gujrát	3,60,340	88,239	4,48,579
Phália	2,58,413	63,083	3,21,496
Khárián	2,32,869	58,580	2,91,449
Total ...	8,51,622	2,09,902	10,61,522

In the previous detail of cesses no mention has been made of *malba* which is included in the figures given above. This is a cess which varies according to the revenue of the village from 2 to 5 per cent., and is fixed under rules entered in Revenue Circulars.

Term of Settlement.

The new assessment of the second revision of settlement took effect in Gujrát tahsíl from Kharíf 1891, in Tahsíl Phália from Kharíf 1892, and in Tahsíl Khárián from Rabi 1893. Recommendation has been made for sanction to the term of settlement for 20 years.

CHAPTER VI.

TOWNS AND MUNICIPALITIES.

Chapter VI.

Towns and Municipalities.

General statistics of towns.

At the census of 1891 all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule, the following places were returned as the towns of the Gujrát District:—

Tahsíl.	Town.	Persons.	Males.	Females.
GUJRAT	Gujrát	18,050	9,340	8,710
	Jalálpur	11,065	5,665	5,400
KHARIAN	Kunjah	5,474	2,733	2,741
	Dingah	5,424	2,864	2,560

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII; the remainder of this chapter consists of a detailed description of each town, with a brief notice of its history: the increase and decrease of its population: its commerce, manufactures, municipal government, institutions and public buildings; and statistics of births and deaths, trades and manufactures, wherever figures are available.

Gujrát town. Description.

The town of Gujrát lies in north latitude 32° 35′ and east longitude 74° 7′, and it contains a population of 18,050 souls. It is situated about five miles fom the present bed of the river Chenáb. The town slopes gently upwards towards the fort, the remains of which form its highest point. The country round is wooded, and some fruit and flower gardens exist near the town; there are some high houses and a few minarets appearing through and above the trees, making the approach agreeable. The suburbs stretch out in every direction save towards the west; Garhi Sháhdaula is the largest. To the north, about a mile from the town, lie the civil lines and principal public offices. The Tahsíl and Munsiff's Courts are situated in the fort, in native fashioned buildings. The town is traversed by three main streets running respectively from east to west, from north-west to east, and from north to south. The last is a fine open street called the Nawa Bázár passing throughout the eastern quarter. This bázár opens out into

Chapter VI.

Towns and Municipalities.

Gujrát town.

Description.

a commodious market place opposite the eastern entrance to the fort, and in this is situated the octroi office. The majority of the houses of the town are of fairly solid build, but most of the streets with the above exception are very narrow and very irregular, as usual in native cities. They are however well paved; and the drainage and the sanitary arrangements are very good, being greatly facilitated by the elevated position of the town and the ample water-supply which is obtained from wells in the town. The principal buildings of antiquarian or architectural interest within the town, are the Imperial bath-house known as *hamám*, constructed by the Emperor Akbar; the Imperial well with steps known as the *báoli*; the shrine of Sháhdaula Sáhib in the Garhi Sháhdaula; and the old Muhammadan cemetery at Begampura, which contains an old tomb, where a lady of rank was buried in A.H. 1122. Close by there is an old mosque.

In the centre of the town lies the fort, which was built by Akbar, and brick walls of which are 20 to 30 feet in height. It has two entrances on the east and west faces, and would have been a formidable obstacle to an unscientific enemy unprovided with artillery; dwellings have been extensively erected both on its ramparts and close underneath its walls, which are a source of anxiety to the District authorities, as portions of them often fall after heavy rains. The ruins of a brick viaduct which passes from the Garhi Sháhdaula to the east and north of the city for a distance of half a mile, are attributed to the famous saint Sháhdaula (see below). The viaduct is said to have been devised to secure dry footing at this part of the city environs, during floods of the Bhimbar and Sháhdaula nalás.

The portion of the work which forms the bridge of arches over the Sháhdaula nala, still in a good state of preservation, and of solid construction, is a work of great benefit to the community. He is also said to have constructed useful works in Siálkot, and several wells on the Lahore and Gujrát roadside. Sháhdaula was a Pathán and claimed descent from the Emperor Bahlol Sháh Lodi; at the same time the Gujars assert that he belonged to their class, and the present high priest at the shrine professes to be a Saiyad. At this *khángah* are domiciled human deformities known as Sháhdaula's *chúhás* (rats). The popular belief is that the priest undertakes to cause children to be born in childless homes on condition of the parents consenting at the shrine to relinquish to him their first-born child, which is then said to be born rat-headed. There are at present about a dozen rat-headed men, women and children attached to the *khángah*; they are wretched looking imbeciles, with little or no forehead, and sharp features, which in a manner justifies the appellation of "rat-head." They are very shy and most of them are mute; some are said to have been brought from great distances—Kashmír, Kábul, Mooltan, Lahore, Amritsar, &c. The fact is simply that such deformed

Chapter VI.

Towns and Municipalities.

Gujrát town. Description.

children are occasionally born, and that the Sháhdaula priests lose no opportunity of acquiring them, as they are found to be profitable in marking the identity of a priest or disciple of the celebrated Sháhdaula shrine in his alms-collecting rounds among his distant constituents, each disciple being usually accompanied on his tours by a rat-faced deformity; and the fostering of superstitious stories regarding these unfortunates tends to increase the reverence and liberality shown to the Sháhdaula priesthood. There is strong reason to fear that some of them are helped into idiocy by superstitious parents compressing their heads in infancy between boards or bandages in order to fit them for this shrine, as *chúhás*; but of course no body will admit this, and they are commonly reputed to be born thus as a mark of divine wrath on parents who have wilfully failed to keep a vow of one sort or another.

The shrine of Sháhdaula situate to the north of the city, is known and revered throughout the Punjab, and lends its name to the city, which is known as "Gujrát Sháhdaulawála." The people have a legend that the old saint Sháhdaula, having for some reason taken a dislike to orchards, uttered a great curse on the district that it never should produce fruit trees; and in consequence of this curse it is that no orchards are anywhere to be seen, and even the mango cannot grow. They admit however that the curse is now being evaded or disregarded more and more. The civil station is picturesque, being prettily wooded, and with a good view of the Adhi Dhák and Pír Panjál ranges of hills. There are attractive public gardens, a swimming bath, and a fine open piece of land where the annual horse show is held, and where the school boys play cricket.

History.

The stories preserved by tradition concerning the early history of the town of Gujrát have been briefly recorded in Chapter II. It is certain that the site shows traces of early occupation; and, if any weight is to be attributed to tradition, two cities had been built and fallen to decay upon it, before the foundation of the present town. The second city, restored according to General Cunningham by one Ali Khán, is said upon the same authority to have been destroyed in A.D. 1303, a year which was signalized by an invasion of Moghals during the reign at Dehli of Ala-ud-dín Khilji; and Bahlol Lodi moved the seat of Government to the town of Bahlolpur which he founded (A.D. 1540) on the Chenáb, 23 miles north-east of Gujrát. Nearly 100 years later, the attention first of Sher Sháh during his brief reign, and subsequently of Akbar, was devoted for a time to the affairs of the Chaj Doáb, the result being the foundation of the present town of Gujrát. It is not certain, though Captain Mackenzie appears to think it probable, that Sher Sháh had any hand in this matter. Akbar's part is the subject of a very definite tradition. In those days, as pointed out by Captain Mackenzie, there was no stronghold in the Chaj Doáb to mark the imperial power; and seeking a locality for

a fort, Akbar was probably attracted to the present site by the traces of ancient occupation, and perhaps by the existence of ruins from which material could be extracted on the spot. Working skilfully upon the hereditary rivalry between the Jats and Gujars of the neighbourhood, he induced the latter to furnish half the necessary funds, permitting them in return to hold for him the citadel when finished, although the surrounding territory belonged to the Jats. Captain Mackenzie says:— "The story goes on to say that according to the old Asiatic "principle of '*nímak az sirkár, arad az bázár*,' the Emperor pro-"posed that the inhabitants of the country should bear half the "expense. But the Jats, in whose section of the Doáb it was "situated, objected, and the Emperor was obliged to turn for "assistance to the Gujars, who inhabited the neighbouring coun-"try to the west. The sum required was 1¼ lakh, but the idea "of having a Gujar fort in the country of the Jats was so tempt-"ing that the Gujars agreed to raise the money."

The fort thus founded took the joint name Gujrát Akbar-ábad. Its outline is now hardly traceable, the fortifications having been renewed upon a larger scale by Sardár Gujar Singh. Some of the imperial buildings, however, especially a *báoli* or covered well, and a bath-house (*hamám*), still exist and are in use. During the reign of Shah Jahán, Gujrát became the residence of Pír Shahdaula, a saint of great repute, who, from the rich offerings made to him, is said to have spent freely upon the adornment of the town and its suburbs (see above). The ruins of a brick viaduct extending to the north and north-east of the city, are still pointed to as a testimony to his liberality.

During the long years which saw the decay of the Moghal power, the district was overrun by the Ghakkars of Ráwalpindi, who probably established themselves at Gujrát in 1741. The country also suffered at the same time from the ravages of Ahmad Shah Duráni, while about this period the Sikh power had been asserting itself in the Eastern Punjab. In 1765, Sardár Gujar Singh, head of the Bhangi *misl*, crossed the River Chenáb and defeated the Ghakkar chief and extended his dominions to the banks of the Jhelum. In 1846, Gujrát came under the supervision of the British officials, and a settlement was made under orders of the Provisional Government at Lahore. Two years later this district became the theatre for the series of important battles which decided the event of the second Sikh war. A battle was fought at Sadullapur, 16 miles off, between the British forces and Sher Singh's Sikh army, after which the Sikh General retired northward between the Jhelum and the Pabbi hills, and at Chilliánwála the bloody battle was fought and won by the British. On 13th January 1849, Sher Singh again marched southwards, the British army pressed him; and on the 22nd February 1849 he turned to fight at Gujrát. The decisive engagement which ensued broke irretrievably the power of the Sikhs.

Chapter VI.

Towns and Municipalities.

History.

The town of Gujrát was first constituted a municipality of the 2nd class in 1866. In 1884, a Municipal Board of the 2nd class was formed, consisting of President and 14 members, of whom 4 are nominated by the Deputy Commissioner and 10 are elected.

Table No. XLV shows the income of the Municipality for the last few years. It is derived from octroi levied on the value of almost all goods brought within municipal limits. Gujrát is the great commercial town of the district, collecting wheat, pulses, oilseeds from the interior of the district and surrounding towns and villages. It is also the chief *entrepôt* for piece-goods, raw iron and other Europe goods, which are imported from Europe. Some of the grain-dealers and commercial houses have very large dealings, and there are several native banking houses of high standing. A large traffic in dried fruits, from Kashmír, passes through Gujrát during the autumn months.

The chief local manufacture is Gujrát cloth, shawls, embroidery, native cloths and pashmína work (though much on the decline now). The brass vessels of Gujrát are well known, and the boot-makers supply boots and shoes to many native regiments in distant parts of the Punjab. The *koftgari* and carpenter's work of Gujrát is famous.

The following table gives certain statistics of the trade of the municipal town of the Gujrát :—

Name of Articles.	Value in rupees, 1881-82.	Weight or value in rupees, 1891-92.
	Rs.	
Wheat ...	1,70,062	Mds. 1,54,363
Refined sugar ...	45,955	3,528
Unrefined sugar	12,625	13,219
Ghi ...	19,040	1,373
Animals for slaughter ...	...	Rs. 23,862
Oil ...	...	Mds. 416
Sarson, &c. ...	...	3,304
Medicines ...	3,260	Rs. 21,744
Tobacco ...	...	Mds. 3,522
Cloth ...	...	Rs. 1,36,849

Institutions and public buildings.

The principal institutions of this town are the Government District School and the Mission School. The school buildings are both good structures; and the education imparted is up to the Entrance. The remaining public buildings and offices are

Chapter VI.

Towns and Municipalities.

Institutions and public buildings.

the Deputy Commissioner's Court and District offices, the Treasury building, Police office, Police lines, Post office, Dispensary building, the *báràdari* building, the Church and the staging bungalow. On the southern side of the town are the garden and tank, known as Paske's garden and tank, the Jail and Thána and the Grand Trunk Road; and further on is the line of the North Western Railway and dâk bungalow adjoining, with Railway station and Telegraph office. Within the town there are a *sarái*, a police thána, and a branch school. The Town Hall, where the municipal meetings are held, the Tahsíl and Police station, also a branch of the District School, are all situated in the fort which lies in the heart of the town. The Jail was formerly in the Civil station, but as it was washed down by a flood of the neighbouring Bhimbar river, the prisoners are located in the masonry *sarái* at the south-west corner of the town. The District School is outside and near the north face of the town, and at the south is a neatly laid out plot of ground with tank and fountain called Paske's garden, the daily resort of loungers, and much appreciated by the native community. This garden was instituted by Colonel Paske, formerly Deputy Commissioner of Gujrát, and has been lately greatly improved. A Jubilee Hall in it has lately been erected by subscription collected in the Jubilee year 1887.

There are 69 mosques and 52 temples and 11 *dharmsálás*, or places of worship of Muhammadans, Hindús and Sikhs, respectively, in the city and environs of Gujrát. The Railway station lies about a mile to the south-west of the city, and the Military encamping-ground nearly a mile to the north-west. The Civil lines, which contain most of the public buildings, are situated about a mile to the north of the town and two miles from the Railway station. There is no travellers' bungalow in the Civil station, the Sessions house consists of two rooms in the old dâk bungalow which was a few years ago converted into a Court-house.

Population and vital statistics.

The population at the enumeration of 1868, 1881 and 1891 are given below :—

Year of Census.	Persons.	Males.	Females.
1868	17,321	9,496	7,825
1881	18,743	9,577	9,166
1891	18,050	9,340	8,710

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the following table, which give the population of suburbs,

Chapter VI.

Towns and Municipalities.

Population and vital statistics.

throw some light on the matter. The figures for the population within municipal limits according to the census of 1868, are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful:—

Towns or suburb.	Population.		
	1868.	1881.	1891.
Gujrát town	14,905	16,405	17,308
Garhi Musallián	1,035	558	363
Fatahpur		852	21
Núrpur, Ranghpur	541	347	168
Civil Lines	840	581	379

Jalálpur town.

Jalálpur is a municipal town situated in latitude 32°, 21′, 35″ north, longitude 75° 15′ east, eight miles north-east of Gujrát. Its population according to census of 1891 is 11,065 souls. It forms the principal trade mart of the eastern portion of the district, and has a considerable manufacture of shawls, the work of a Kashmíri colony, which are exported chiefly to Amritsar. The Municipal Committee consists of 12 members, of whom 4 are nominated by the Deputy Commissioner, and 12 are elected. Table No. XLV shows the income of this Municipality for the last few years; it is derived from octroi levied on the value of almost all goods brought within the municipal limits. Jalálpur is well situated in a fine open and highly cultivated country, at the cross-road leading respectively to Siálkot, Jhelum, Jammu and Gujrát. It has a good bázár of shops through the town from north to south, and a large number of well-built houses; a well attended Government School; Town Hall for municipal meetings, and a commodious *sarái* with accommodation for European travellers. There is also a Post and Telegraph office and a dispensary. Jalálpur is said to have been founded by a Gujar called Jalál in the time of Akbar, and rose to importance by its shawl manufactures which were introduced some 50 years ago, when the great famine in Kashmír known as the *markan* caused a large number of Kashmíri weavers to emigrate to the Punjab and ply their trade in Amritsar, Jalálpur, &c. The manufacture increased largely under British rule, but has declined since the Franco-Prussian war, as France was the chief European market for this class of goods and has not recovered its demand for the article. The trade however is still better than it was before the annexation of the Punjab. Shawl-weaving is also practised in the town of Gujrát, but not to the same extent as in Jalálpur.

Chapter VI.

Towns and Municipalities.

Shawl-weaving.

The number of persons employed in shawl-weaving, embroidery and cognate manufactories was in 1869 2,267, in 1876 1,300, and in 1882 840. The account given of the state of the industy in 1882 is worthy of record :—

"The large population of shawl-weavers are all deeply in debt. When a lad has acquired sufficient dexterity to weave the intricate patterns in vogue, his master considers him to be indebted to himself in the sum which it has cost to maintain him while he was learning the trade. With this load of debt as a commencement, it is not strange that no one ever makes enough by his subsequent labour to work off debt, interest, and successive advances. The *shagirds* or workmen are therefore in a condition little better than that of slaves, and by a custom of the trade, when a workman leaves one master for another, the second takes over the debt and pays the old master in full. This keeps up the income of the masters, but does not benefit the workmen; and they consequently begin to desert in large numbers, and with the aid of rival masters to cause great derangement in the manufacture. The legislature passed an Act XIII of 1859 providing a summary remedy for such breaches of contract, under which large numbers of disputes are satisfactorily adjusted."

The state of the industry has been steadily declining. Amritsar has drawn away most of the workmen to her looms. Jalálpur contains no big merchants, who can employ any large number of hands, and the native workman is in such a small market unable to support himself. The articles now produced are few in number and of indifferent workmanship.

Population.

The population as ascertained at the enumerations of 1868, 1881 and 1891 are given below :—

Year.	Persons.	Males.	Females.
1868	15,526	8,324	7,202
1881	12,839	6,665	6,174
1891	11,065	5,665	5,400

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits according to the census of 1868 are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from the information supplied by the Deputy Commissioner that the municipal limits were altered between 1868 and 1875, so as to exclude suburbs which had been included in the former census. But the decrease in population is chiefly attributable to the decline in the shawl manufacture already alluded to. The constitution of the population by religion and the numbers of occupied houses are shown in Table No. XLIII.

Chapter VI.
Towns and Municipalities.
Imports.

The following table shows the principal articles imported into municipal limits :—

Name of articles.	Value in rupees, 1881-82.	Weight or value in rupees, 1891-92.
Wheat	1,15,875	Mds. 63,316
Refined sugar	26,910	Mds. S. 2,431 30
Unrefind sugar	10,025	Mds. 6,641
Ghi	8,200	Mds. S. C. 359 27 8
Animals for slaughter	...	Rs. 6,542
Oil	...	Mds. 159
Sarson, &c.	...	Mds. S. 4,694 25
Medicines	2,010	Rs. 14,024
Tobacco	...	Mds. 2,951
Cloth	23,230	Rs. 65,285

Kunjah.

The town of Kunjah is situated 7 miles from Gujrát on the Gujrát-Phália road. It is situated in north latitude 32° 31′ 45″ and east longitude 74° 1′. It has a population of 5,474 persons and is rather an agricultural than a trading centre. It contains a bázár, a grain market, a school house and dispensary. The Municipal Committee consists of 9 members, of whom 2 hold their posts *ex-officio*, 1 is nominated, and 6 are elected. The income for the last few years is shown in Table No. XLV; it is derived from octroi levied on the value of almost all goods imported into the town.

It is an ancient city, but its early history is uncertain, though tradition says that one Jethu Varaich, founded it in Taimur's time. Its most prosperous period was in the time of the wealthy Díwán Kirpá Rám, who was Governor of Kashmír in the reign of Ranjít Singh. Most of the finest houses of Kunjah belonged to Kirpá Rám and his relations. Owing, however, to the intrigues of the Jammu Rájas, Kirpá Rám lost his lucrative office of *Díwán*; and left his home at Kunjah to become a recluse at Hardwár, where he died. Since then Kunjah began to fall into decay, stately buildings and gardens being now in a more or less ruined condition. A fine masonry tank in a good state of preservation, and in daily use, keeps the name of the *Díwán* fresh in the memory of the people; a handsome garden with *báradári* and fountains in the vicinity, but now much dilapidated, also bears his name. One of the gardens of the family, purchased by Government, new contains a school which

Chapter VI.

Towns and Municipalities.

Kunjah.

is fairly attended, and in another of these gardens is located the Charitable Dispensary. The following table gives certain statistics of the trade of Kunjah town :—

IMPORTS. Name of articles.	Value in rupees, 1881-82.	Weight or value in rupees, 1891-92.
Wheat	20,272	Mds. 6,930
Refined sugar	7,605	333
Unrefined sugar	2,875	1,425
Ghí	2,100	125
Animals for slaughter	...	Rs. 3,202
Oil	...	Mds. 92
Sarson, &c.	...	142
Medicines	2,300	Rs. 2,152
Cloth	1,400	7,564
Tobacco	...	Mds. 446

The population, as ascertained at the enumerations of 1868 and 1881 and 1891, is shown in the margin. It is difficult to ascertain the precise limits within which the enumeration of 1868 was taken. The figures for the population within municipal limits, according to the census of 1868, are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the Deputy Commissioner that the hamlets of Kot and Palta, which were included in the census of 1868, were afterwards excluded from municipal limits. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII.

Years.	Persons.	Males.	Females.
1868 ...	5,975	3,187	2,788
1881 ...	5,799	3,009	2,790
1891 ...	5,474	2,733	2,741

Dingah Town.

Dingah is situated 22 miles to the west of Gujrát on the road to Shahpur. It is a municipal town situated in north latitude 32° 38′ and east longitude 73° 40′ 25″. The Municipal Committee consists of 9 members, two hold their posts *ex-officio*, one is nominated and 6 are elected. The income for the last few years is shown in Table No. XLV and is derived from the octroi levied on the value of almost all goods brought within municipal limits. The Railway station of Dingah is situated about

Chapter VI.

Towns and Municipalities.

Dingah Town.

half a mile to the south of the town and outside municipal limits. The town is said to have been founded by chaudri Mokim Khán, 350 years ago. It became a place of importance as the residence of the *iláka kardárs*, it is not a place of much trade, though, since the opening of the Railway, business is more brisk. Dingah is provided with a Middle School, Charitable dispensary, *sarái* with two rooms for accommodation of travellers, Police station, and Post office. The following table gives some statistics of the trade of the town :—

IMPORTS. Name of articles.	Value in rupees, 1881-82.	Weight or value in rupees, 1891-92.
Wheat	18,550	Mds. 26,060
Refined sugar	10,920	1,669
Unrefined sugar	2,500	5,399
Ghí	1,400	191
Animals for slaughter	...	Rs. 3,868
Oil	...	Mds. 126
Sarson, &c.	...	175
Medicines	800	Rs. 9,509
Tobacco	...	Mds. 4,012
Cloth	...	Rs. 31,075

The principal inhabitants are Katháná Gujars, among whom have been many influential men; the present zaildár Muhammad Khan, is son of the late Abdulla Khan, a chaudri of note, who managed the *iláka* under the Sikh rule.

The population of the town at different enumerations is shown below :—

Years.	Persons.	Males.	Females.
1868	4,954	2,608	2,346
1881	5,015	2,602	2,413
1891	5,424	2,864	2,560

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

GUJRAT DISTRICT.

(INDEX ON REVERSE.)

STATISTICAL TABLES.

	Page.
I.—Leading statistics ...	Frontispiece.
II.—Development ...	iii
III.—Annual rainfall ...	iv
IIIA.—Monthly " ...	v
IV.—Temperature (not prepared) ...	...
V.—Distribution of population ...	vi
VI.—Migration ...	vii
VII.—Religion and Sex ...	ib.
VIII.—Languages ...	ib.
IX.—Major castes and tribes ...	viii
IXA.—Minor " " ...	ix
X.—Civil condition	ib.
XI.—Births and deaths ...	x
XIA.—Monthly deaths (from all causes) ...	ib.
XIB.—Monthly deaths (from fever) ...	xi
XII.—Infirmities ...	ib.
XIII.—Education ...	ib.
XIV.—Surveyed and assessed area ...	xii
XV.—Tenures from Government ...	xiii
XVI.— " not from " ...	xiv
XVII.—Government lands ...	xv
XVIII.—Forests (not prepared) ...	...
XIX.—Land acquired by Government (not prepared) ...	...
XX.—Crop areas ...	xvi
XXI.—Prevailing Rents ...	xviii
XXII.—Live Stock ...	xix
XXIII.—Occupations, 1881 ...	xx
XXIIIA.—Occupations, 1891 ...	xxii
XXIV.—Manufactures ...	ib.
XXV.—River traffic (not prepared) ...	...
XXVI.—Retail prices ...	xxii
XXVII.—Price of labour ...	xxiii
XXVIII.—Revenue collections ...	xxiv
XXIX.—Land revenue ...	xxv
XXX.—Assigned revenue ...	xxvii
XXXI.—Balances, remissions, &c.	xxviii
XXXII.—Sales and mortgages of land ...	xxix
XXXIII.—Stamps and registration	xxx
XXXIIIA.—Deeds registered ...	xxxi
XXXIV.—License tax (not prepared)	...
XXXIVA.—Income tax ...	xxxii
XXXV.—Excise statistics ...	xxxiii
XXXVI.—District funds ...	xxxiv
XXXVII.—Public Schools ...	xxxv
XXXVIIA.—Indigenous schools ...	xxxvi
XXXVIII.—Dispensaries ...	xxxvii
XXXIX.—Civil litigation ...	xxxvix
XL.—Criminal trials ...	xl
XLA.—Punishments inflicted ...	xli
XLI.—Police inquiries ...	xliii
XLII.—Convicts in Jail ...	xliv
XLIII.—Population of towns ...	xlv
XLIV.—Births and deaths (towns)	xlvi
XLV.—Municipal income ...	xlvii
XLVI.—Polymetrical table ...	xlviii

Table No. II,—showing DEVELOPMENT.

1	2	3	4	5	6	7	8	9
Details.	1853-54.	1858-59.	1863-64.	1868-69.	1873-74.	1878-79.	1883-84.	1891-92.
Population	...	...	...	616,509	...	689,115	689,115	760,875
Cultivated acres	...	...	...	654,458	746,830	801,339	774,944	796,733
Irrigated acres	...	...	...	235,573	234,560	238,210	264,050	214,369
" from Government works ...	...	...	...	...	...	...	...	...
Assessed land revenue, Rs.	...	...	...	6,12,133	6,17,300	5,87,727	...	6,70,348
Revenue from land, Rs....	...	...	...	5,53,273	5,67,833	5,82,493	6,07,610	6,74,727
Gross revenue, Rs.	...	...	...	6,31,580	6,75,673	7,49,685	7,78,197	8,04,025
Number of kine	...	...	...	822,437	216,452	192,270	268,364	401,535
" " sheep and goats	...	...	...	66,443	75,005	77,084	74,415	90,879
" " camels	...	...	...	1,272	1,727	1,737	1,182	1,692
Miles of metalled roads	...	...	...	716½	13	55	55	48
" " unmetalled roads	...	...	...		650	650	650	650
" " railways	...	...	...	...	...	...	76	76
Police staff	...	...	350	409	432	394	371	373
Prisoners convicted	838	992	680	1,873	1,589	1,542	...	1,631
Civil suits, number	2,223	1,840	2,670	3,856	6,835	7,079	8,290	9,023
" " rupees	92,135	91,916	1,22,994	1,35,766	2,18,192	2,92,692	3,94,049	6,11,189
Municipalities, number	...	...	...	...	2	4	4	4
" income in rupees ...	...	...	...	17,008	28,212	18,413	26,521	46,923
Dispensaries, number	...	...	...	6	6	12	12	12
" patients	...	...	...	25,076	29,842	57,880	64,236	105,648
Schools, number	...	...	64	68	47	46	46	49
" scholars	...	...	2,577	3,476	3,264	4,193	...	...

Table No. III,—showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Rain Gauge Station.	Annual rainfall in tenths of an inch, 1st June to 31st May.																									
	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	1883-84.	1884-85.	1885-86.	1886-87.	1887-88.	1888-89.	1889-90.	1890-91.	1891-92.	Total.	Average for the year.
Sadr Gujrát	320	224	178	302	250	272	158	382	445	249	250	235	162	206	253	246	239	204	221	223	211	198	477	179	6,084	253
Khárián	113	206	287	372	352	269	202	430	384	264	262	191	278	230	424	338	353	224	254	204	268	280	397	231	6,813	284
Phália	175	154	255	284	237	206	192	345	298	182	149	226	244	154	333	196	243	185	117	107	184	164	284	82	4,996	208

Table No. IIIA,—showing DISTRIBUTION of RAINFALL.

1	2	3	4
	ANNUAL AVERAGES.		
	Rainfall in tenths of an inch in each month 1868-1892.		
Month.	Sadr Gujrát.	Tahsíl Khárián.	Tahsíl Phália.
January	16	19	9
February	14	17	15
March	17	17	14
April	9	9	10
May	9	12	10
June	23	24	14
July	73	69	
August	57	68	49
September	22	31	18
October	5	6	4
November	3	3	2
December	7	7	6
1st January to 31st May	65	73	58
1st June to 30th September	37	46	30
1st October to 31st December	152	160	122

Table No. V,—showing the DISTRIBUTION of POPULATION.

1		2	3	4	5
Details.		District.	Tahsíl Gujrát.	Tahsíl Khárián.	Tahsíl Phália.
Total square miles		1,819	543	602	674
Cultivated, square miles		1,245	431	406	408
Culturable, square miles		315	34	73	208
Square miles under crops (average)		...	...	...	...
Total population		760,875	308,861	248,076	203,938
Rural population		720,862	274,272	242,653	203,938
Urban population		40,013	34,589	5,424	...
Total population per square mile		412	568	412	302
Rural population per square mile		396	505	403	302
Towns and Villages.	Over 10,000 souls	2	2	...	...
	5,000 to 10,000	3	1	1	1
	3,000 to 5,000	3	2	1	...
	2,000 to 3,000	28	15	2	11
	1,000 to 2,000	144	47	49	48
	500 to 1,000	335	118	130	87
	Under 500	823	337	324	162
	Total	1,338	552	507	309
Occupied houses	Towns	6,934	59,998	936	...
	Villages	96,847	40,116	28,581	28,150
Resident families	Towns	5,370	4,087	1,283	...
	Villages	152,063	60,029	50,774	41,260

Table No. VI,—showing MIGRATION.

1	2	3	4	5	1	2	3	4	5
			Males per 1,000 of both sexes.					Males per 1,000 of both sexes.	
Districts.	Immigrants.	Emigrants.	Immi-grants.	Emi-grants.	Districts.	Immigrants.	Emigrants.	Immi-grants.	Emi-grants.
Hoshiárpur	118	72	618	639	Jhelum	4,733	7,252	346	437
Jullundur	120	174	675	644	Ráwalpindi	380	2,974	553	748
Jhang	187	390	476	551	Pesháwar	101	757	653	722
Lahore	896	11,961	279	867	Other Punjab Districts	552	3,751	629	793
Amritsar	399	1,010	559	615	Punjab States ...	74	...	594	...
Gurdáspur	432	416	433	513	North-Western Provinces.	313	...	658	...
Siálkot	7,369	8,494	300	376	Kashmír	10,101	...	303	...
Gujránwála	9,359	8,730	356	685	Other parts of India...	272	...	783	...
Shahpur	5,148	8,424	346	411	Outside India ...	22	...	591	...

Table No. VII,—showing RELIGION and SEX.

1	2	3	4	5	6	7
	District.			Tahsils.		
	Persons.	Males.	Females.	Gujrát.	Phália.	Khárián.
Persons	760,875	...	...	308,861	203,938	248,076
Males	...	400,514	...	162,316	108,662	129,536
Females	...	...	360,361	146,545	95,276	118,540
Hindús	72,394	37,774	34,620	36,136	22,701	13,557
Sikhs	19,018	10,599	8,419	6,188	6,676	6,154
Jains	...	...	...	...	...	...
Buddhists	...	...	...	...	...	...
Zoroastrians	...	...	...	...	...	...
Musalmáns	669,347	352,077	317,270	266,447	174,560	228,340
Others and unspecified	2	1	1	...	...	2
European and Eurasians Christians	114	63	51	90	1	23
Sunnís	664,381	...	...	...	...	...
Shiáhs	1,839	...	...	...	...	...
Wahábís	66	...	...	...	...	...

Table No. VIII,—showing LANGUAGES.

1	2	3	4	5
		Distribution by Tahsils.		
Language.	District.	Gujrát.	Khárián.	Phália.
Hindústáni	559	349	167	43
Punjábi	759,915	308,266	247,780	203,869
Pashtu	79	29	47	3
Kashmíri	191	140	43	8
Persian	22	16	6	...
English	46	28	17	1

Table No. IX,—showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10
		Total Numbers.			Tribes by Religion.				
Serial Number in Census table No. VIII.	Caste or Tribe.	Persons.	Males.	Females.	Hindús.	Sikhs.	Jain.	Musalmáns.	Proportion per mile of population.
	Total population ...	760,875	400,514	360,361	72,394	19,018	...	669,347	1,000
1	Jat	147,346	78,421	68,925	2,327	345	...	144,674	193
2	Rájpút	60,220	31,881	28,339	937	451	...	58,829	79
3	Awán	15,272	8,092	7,180	9	...	...	15,263	20
4	Gújar	111,187	58,708	52,479	81	...	...	111,106	146
5	Aráín	19,504	10,160	9,344	...	...	...	19,504	25
6	Sheikh	4,258	2,223	2,035	...	...	...	4,258	5
7	Mughal	6,303	3,252	3,051	...	...	...	6,303	8
8	Bráhman	8,371	4,428	3,943	8,226	141	...	4	11
9	Syad	18,416	9,392	9,024	...	...	...	18,416	24
10	Nái	14,681	7,668	7,013	212	9	...	14,460	19
11	Mirási	8,856	4,550	4,306	11	...	...	8,845	12
12	Khatri	19,038	10,443	8,595	16,574	2,386	...	78	25
13	Bhatís	3,001	1,604	1,397	1,176	1,824	...	...	4
14	Arora	26,272	14,203	12,069	18,252	7,997	...	23	35
15	Labána	7,440	3,718	3,722	5,056	...	...	2,384	9
16	Kashmíri	34,153	16,294	17,859	...	...	...	34,153	45
17	Chuhra	46,863	24,165	22,698	4,706	1,623	...	40,534	62
18	Mochi	34,910	18,910	16,000	...	...	...	34,910	46
19	Juláha	24,821	13,173	11,648	4	...	...	24,817	33
20	Jhínwar	7,243	3,810	3,433	3,983	99	...	3,161	9
21	Máchhi	14,775	7,897	6,878	...	...	...	14,775	19
22	Lohár	14,348	7,745	6,603	66	...	...	14,282	18
23	Tarkhán	23,155	12,272	10,883	311	16	...	22,828	30
24	Kumhár	17,846	9,415	8,431	233	6	...	17,607	23
25	Dhobi	8,150	4,280	3,870	153	3	...	7,994	11
26	Teli	10,189	5,306	4,883	3	...	...	10,186	13
27	Sunár	5,862	3,020	2,842	4,861	242	...	759	8

Table No. IXA,—showing MINOR CASTES and TRIBES.

1	2	3	4
Caste or Tribe.	Persons.	Males.	Females.
Bahrúpia ...	1,202	612	590
Biloch ...	757	366	391
Darzi ...	1,423	664	759
Fakir ...	3,073	1,633	1,440
Karral ...	1,731	1,725	6
Khoja ...	2,592	1,094	1,498
Lilári ...	1,617	843	774
Máli ...	2,253	1,139	1,114
Meg ...	1,438	749	689
Pathan ...	1,951	1,009	942
Qassáb ...	1,287	691	596
Sánsi ...	1,170	631	539
Ulama ...	6,954	3,601	3,353

Table No. X,—showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
	Details.	Single.		Married.		Widowed.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual figures for religion.	All religions ...	214,380	147,829	162,898	172,100	23,236	40,432
	Hindús ...	20,634	12,358	14,845	17,013	2,295	5,249
	Sikhs ...	5,396	2,962	4,544	4,388	659	1,069
	Jains ...	...	...	...	...	...	...
	Buddhists ...	...	...	...	...	...	...
	Mussalmáns ...	188,319	132,483	143,478	150,677	20,280	34,110
	Christians ...	31	26	30	21	2	4
Distribution of every 10,000 souls of each age.	All ages ...	282	193	214	227	31	53
	0—10 ...	524	468	2	6	...	...
	10—15 ...	506	335	44	112	1	2
	15—20 ...	342	102	168	368	9	11
	20—25 ...	172	13	326	448	21	20
	25—30 ...	79	5	396	458	29	33
	30—40 ...	36	2	436	415	40	71
	40—50 ...	24	3	436	323	64	150
	50—60 ...	21	2	415	206	121	235
	Over 60 ...	21	2	335	109	208	325

Table No. XI,—showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
	TOTAL BIRTHS REGISTERED.			TOTAL DEATHS REGISTERED.			TOTAL DEATHS FROM		
YEARS.	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1887	14,344	12,715	27,059	10,282	9,444	19,726	446	185	12,152
1888	15,045	13,294	28,339	10,310	9,539	19,849	497	179	11,470
1889	15,563	13,713	29,276	11,219	10,444	21,663	1	307	15,482
1890	14,194	12,160	26,354	28,596	26,166	54,762	...	439	44,981
1891	11,681	10,242	21,923	12,423	9,869	22,292	3	6	18,453

Table No. XIA,—showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7
MONTH.	1887.	1888.	1889.	1890.	1891.	Total.
January	1,189	1,599	1,399	2,160	2,031	8,378
February	929	1,230	1,306	1,701	1,655	6,821
March	939	1,111	1,147	1,623	1,521	6,341
April	1,061	1,148	1,058	1,483	1,293	6,043
May	1,321	1,537	1,301	1,934	1,695	7,788
June	1,298	1,483	1,236	1,947	1,943	7,907
July	1,398	1,976	1,249	1,533	4,005	10,161
August	1,908	1,917	1,360	2,721	1,839	9,745
September	2,793	1,847	2,108	11,990	1,638	20,376
October	2,789	2,291	3,449	15,744	1,847	26,120
November	2,225	1,943	3,240	8,213	1,527	17,148
December	1,876	1,767	2,810	3,713	1,298	11,464
Total	19,726	19,849	21,663	54,762	22,202	138,202

Table No. XIB,—showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7
Month.	1887.	1888.	1889.	1890.	1891.	Total.
January ...	786	943	936	1,557	1,705	5,527
February ...	607	679	865	1,057	1,363	4,571
March ...	611	595	731	990	1,304	4,231
April ...	639	643	667	944	1,114	4,007
May ...	852	860	881	1,332	1,445	5,370
June ...	849	873	890	1,392	1,735	5,739
July ...	871	989	845	1,037	3,756	7,498
August ...	1,049	1,035	953	2,104	1,573	6,714
September ...	1,589	1,144	1,457	11,115	1,361	16,666
October ...	1,926	1,598	2,848	15,120	1,505	22,997
November ...	1,592	1,388	2,696	7,752	1,236	14,664
December ...	1,234	1,179	2,232	3,401	965	9,011
Total ...	12,605	11,026	16,001	47,801	19,062	107,395

Table No. XII,—showing INFIRMITIES.

Infirmity.	Males.	Females.	Total.
Insane ...	164	106	270
Blind ...	1,154	1,143	2,297
Deaf and dumb ...	486	251	737
Lepers ...	143	49	192

Table No. XIII,—showing EDUCATION.

1	2	3	4	5
Details.	Males.		Females.	
	Under instruction.	Can read and write.	Under instruction.	Can read and write.
All religions ...	5,632	18,351	275	561
Total Villages ...	...	...	...	...
Hindús ...	1,860	8,472	18	75
Sikhs ...	508	2,828	9	31
Jains ...	...	...	...	...
Buddhists ...	...	...	...	...
Muhammadans ...	3,255	7,012	242	425
Christians ...	9	39	6	30
Tahsíl Gujrát ...	2,826	7,586	140	262
Do. Khárián ...	1,718	5,112	91	143
Do. Phália ...	1,090	5,639	44	156

Table No. XIV,—showing DETAILS of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10	11
	CULTIVATED.				UNCULTIVATED.					
	Irrigated.									
YEARS.	By Government works.	By private individuals.	Unirrigated.	Total cultivated.	Culturable.	Unculturable.	Total uncultivated.	Total area assessed.	Gross assessment.	Unappropriated culturable waste, the property of Government.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Acres.
1868-69 ...	...	235,573	418,885	654,458	273,280	316,690	589,970	1,244,428	6,12,133	64,652
1878-79 ...	...	238,210	563,129	801,339	251,868	156,505	408,373	1,209,712	5,87,727	52,975
1888-89 ...	...	218,845	585,091	803,936	214,325	167,058	381,383	1,185,319	6,10,017	54,099

TAHSIL DETAILS FOR 1891-92.

1	2	3	4	5	6	7	8	9	10	11
Tahsil Gujrát ...	...	75,384	200,509	275,893	21,870	49,454	71,324	347,217	3,35,484	3,390
" Khárián ...	...	10,670	249,435	260,105	46,954	78,151	125,105	385,210	1,65,844	25,322
" Phália ...	...	128,315	132,420	260,735	132,799	38,149	170,948	431,683	1,69,020	27,688
Total ...	...	214,369	582,364	796,733	201,623	165,754	367,377	1,164,110	6,70,348	56,400

Table No. XV,—showing TENURES held direct from Government as they stood in 1891-92.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	Whole District.				Tahsil Gujrat.				Tahsil Kharian.				Tahsil Phalia.			
Nature of Tenure.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area in acres.
Villages held on zamíndári tenure—																
1. By one owner	11	11	11	5,687	3	3	3	1,550	1	1	1	202	7	7	7	3,935
2. By several owners	28	28	570	15,661	8	8	125	1,779	8	8	89	6,147	12	12	356	7,735
Villages held on pattidári tenure	281	281	14,413	145,315	85	85	5,322	38,396	175	175	8,522	93,479	21	21	569	13,440
Ditto bhaiáchara tenure	1,092	1,092	91,890	1,007,261	448	448	39,316	308,882	359	359	26,036	285,708	285	285	26,538	412,671
Lessees from Government without right of ownership	1	1	1	2,123	...	...	...	...	...	...	...	...	1	1	1	2,123
Total ...	1,413	1,413	106,885	1,176,047	544	544	44,766	350,607	543	543	34,648	385,536	326	326	27,471	439,904
ADDENDA.																
A. Holdings included in the above, held wholly or partially free of revenue, *viz.*:—																
1. In perpetuity free of conditions ...	...	...	74	31,936	...	...	49	580	...	...	7	248	...	...	18	31,108
2. Ditto subject to conditions	...	...	400	23,080	...	...	223	3,840	...	...	101	12,094	...	...	76	7,146
3. For life or lives	...	...	532	8,780	...	...	185	3,774	...	...	223	2,486	...	...	124	2,520
4. At pleasure of Government	...	...	1,958	9,763	...	...	1,096	1,429	...	...	544	4,670	...	...	318	3,664
5. Up to time of Settlement	...	...	136	776	...	...	118	535	...	...	17	236	...	...	1	5
Total of these holdings ...	...	...	3,100	74,335	...	...	1,671	10,158	...	...	892	19,734	...	...	537	44,443
B. Lands included in the above of which the ownership is encumbered with usufructuary mortgages	...	...	43,756	109,743	...	...	22,542	47,115	...	...	14,052	32,717	...	...	7,162	29,911

Table No. XVI,—showing TENURES not held from Government as they stood in 1891-92.

1	2	3	4	5	6	7	8	9
	District Gujrat.		Tahsil Gujrat.		Tahsil Kharian.		Tahsil Phalia.	
CULTIVATING OCCUPANCY.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.
Total area cultivated	266,154	796,733	109,974	275,893	99,296	260,105	56,884	260,735
Area cultivated by owners	126,448	534,773	52,091	174,167	42,507	171,464	31,850	189,142
Area cultivated by tenants free of rent	14,989	10,420	3,414	2,269	8,619	4,901	2,956	3,250
Area cultivated by tenants paying rent. — With right of occupancy. — Paying at revenue rates, with or without málikána ...	31,540	55,222	15,770	26,547	14,962	26,475	808	2,200
Area cultivated by tenants paying rent. — With right of occupancy. — Paying other cash rents ...	140	272	37	86	69	99	34	87
Area cultivated by tenants paying rent. — With right of occupancy. — Paying in kind, with or without an addition in cash ...	1,305	2,346	790	1,592	505	691	10	63
Area cultivated by tenants paying rent. — Without right of occupancy. — Paying at revenue rates, with or without málikána ...	16,265	26,277	8,758	11,190	3,908	5,639	3,599	9,448
Area cultivated by tenants paying rent. — Without right of occupancy. — Paying other cash rents ...	14,537	35,269	2,729	5,538	8,199	14,954	3,609	14,777
Area cultivated by tenants paying rent. — Without right of occupancy. — Paying in kind, with or without an addition in cash ...	60,930	132,154	26,385	54,504	20,527	35,882	14,018	41,768
Area cultivated by tenants paying rent. — Total held by tenants paying rent ...	124,717	2,51,540	54,469	99,457	48,170	83,745	22,078	68,343
	Areas.							
RENTS.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
Detail of rents and area on which paid. — Rents in kind ... — 1. Zabti rents	21	76	21	42	...	34	...	...
Detail of rents and area on which paid. — Rents in kind ... — 2. Half produce or more ...	10,528	54,085	8,902	24,607	474	26,644	1,152	2,834
Detail of rents and area on which paid. — Rents in kind ... — 3. Two-fifths produce and less than half	1,596	5,351	811	2,832	19	792	766	1,727
Detail of rents and area on which paid. — Rents in kind ... — 4. One-third produce and less than two-fifths ...	19,809	24,988	2,189	4,163	431	6,399	17,190	14,426
Detail of rents and area on which paid. — Rents in kind ... — 5. Less than one-third ...	1,918	1,624	334	244	27	287	1,557	1,093
Detail of rents and area on which paid. — Rents in kind ... — 6. By fixed amount of produce	6,062	6,096	5,317	5,043	66	709	679	344
Detail of rents and area on which paid. — Rents in kind ... — 7. Total area under rents in kind	39,934	92,220	17,573	36,931	1,017	34,865	21,344	20,424
Detail of rents and area on which paid. — Cash rents... — 8. Total area paying cash rent	9,538	16,739	3,798	7,392	152	5,487	55,880	3,860
Detail of rents and area on which paid. — Cash rents... — 9. Total area having other cash rents	9,627	25,612	2,568	2,970	508	14,446	6,551	8,226
Detail of rents and area on which paid. — Cash rents... — 10. Total cash rents	20,950	61,723	9,170	7,905	789	26,519	10,991	27,299

Table No. XVII,—showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8
		AREA HELD UNDER CULTIVATING LEASES.		REMAINING AREA.			
	Total area for Rabi 1892.	Cultivated during the year.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner's management.	Income for year ending 30th September 1892.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.
Whole District	61,240	475	218	48,359	3,124	9,063	7,092
Tahsíl Gujrát	8,894	...	...	2,824	793	5,277	225
Do. Khárián	28,621	93	114	25,069	1,659	1,685	78
Do. Phália	23,725	382	104	20,466	672	2,101	6,789

Table No. XX,—showing ACRES UNDER CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
YEARS.	Total.	Rice.	Wheat.	Jowár.	Bájra.	Maize.	Barley.	Gram.	Moth.	Poppy.	Tobacco.	Cotton.	Indigo.	Sugarcane.	Vegetables.
1873-74	704,427	8,814	218,757	59,712	110,273	22,241	69,348	27,680	28,996	241	3,441	22,669	46	6,444	18,336
1874-75	675,481	10,431	232,729	15,813	116,671	18,245	65,909	28,304	30,545	253	2,700	24,619	48	6,988	20,202
1875-76	837,031	107,303	260,621	71,570	129,076	16,468	66,430	30,330	30,539	320	2,176	21,466	48	6,869	22,165
1876-77	750,930	6,969	268,316	68,482	129,614	16,507	67,094	34,728	29,010	336	2,389	24,716	47	7,221	21,904
Total	2,967,869	133,517	980,423	215,577	485,634	73,461	268,781	121,042	119,090	1,150	10,706	93,470	189	27,522	82,607
Percentage	100	5	33	7	16	3	9	4	4	...	...	3	...	1	3
1877-78	679,963	1,416	306,946	33,112	78,298	15,382	75,143	36,757	14,187	405	2,136	19,582	47	6,484	22,070
1878-79	801,339	3,693	365,677	53,412	82,190	16,126	92,324	19,476	20,239	286	4,146	20,754	45	7,749	26,405
1879-80	733,502	6,753	327,120	62,913	129,071	15,205	53,207	9,055	22,701	351	2,608	17,827	80	5,175	14,021
1880-81	741,905	7,493	328,489	62,352	137,284	16,789	54,922	8,744	24,179	265	3,096	16,237	70	6,349	16,128
1881-82	754,609	6,667	326,750	71,238	145,224	18,726	48,913	8,633	25,379	220	3,068	22,051	113	7,156	14,340
Total	3,711,318	26,022	1,654,982	283,027	572,067	82,228	324,509	82,665	106,685	1,527	15,054	96,451	355	32,913	93,864
Percentage	...	1	44	7	15	2	9	2	3	...	...	2	...	1	2

Table No. XX,—showing ACRES UNDER CROPS—*concluded.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Years.	Total.	Rice.	Wheat.	Jowár.	Bájra.	Maize.	Barley.	Gram.	Moth.	Poppy.	Tobacco.	Cotton.	Indigo.	Sugarcane.	Vegetable.
1882-83	967,257	6,546	321,954	64,473	138,870	18,002	48,647	11,576	27,415	245	3,821	32,281	117	7,267	14,973
1883-84	774,944	5,308	317,617	73,516	138,823	20,047	49,041	12,249	27,087	381	3,669	22,493	85	7,029	14,813
1884-85	796,841	4,681	336,903	68,344	135,212	18,421	53,944	17,643	30,877	423	3,249	21,418	70	6,929	15,393
1885-86	730,449	6,283	310,352	52,054	92,211	23,669	59,661	12,609	21,476	189	4,435	41,804	147	7,918	20,513
1886-87	757,976	9,081	293,568	63,358	139,965	25,758	49,795	10,561	45,881	134	1,978	54,448	80	7,395	13,316
Total	4,027,467	31,899	1,580,394	321,745	615,081	105,897	261,088	64,638	152,736	1,375	17,152	172,444	499	36,538	79,008
Percentage	...	1	39	8	16	2	6	1	4	...	...	4	...	1	2
1887-88	728,287	10,313	302,924	64,263	134,068	21,191	46,055	16,534	34,558	226	4,807	18,157	74	6,878	17,814
1888-89	747,585	8,991	305,515	60,116	126,454	18,970	47,233	28,563	30,158	229	3,659	23,874	162	8,640	19,438
1889-90	733,880	8,702	293,954	66,014	131,365	16,897	34,263	25,785	36,395	150	2,381	44,458	106	6,798	14,033
1890-91	852,691	10,799	361,762	64,261	156,324	18,491	66,681	24,409	44,823	140	472	21,883	130	6,552	8,497
1891-92	646,308	9,206	288,659	46,811	81,180	20,179	49,314	32,950	42,271	98	2,526	2,881	94	2,400	4,814
Total	3,708,751	48,011	1,552,814	301,465	629,391	95,728	243,546	128,241	188,205	843	13,845	110,853	566	31,268	64,596
Percentage	...	1	42	8	17	2	7	3	5	...	...	3	...	1	2

Table No. XXI,—showing PREVAILING RENTS.

1	2	3
RENTS COMMONLY PAID BY TENANTS HOLDING FROM YEAR TO YEAR.		
	Cash rent per acre.	Kind rent per cent. of gross produce.
	Rs. a. p. Rs. a. p.	
For land irrigated by wells	7 0 0 to 2 0 0	50
For alluvial land advantaged by river floods	3 10 0 to 1 8 0	50 to 33
For land dependent entirely on rain—		
Best cultivation	3 0 0 to 0 8 0	50 to 33
Ordinary quality not manured	2 3 0 to 0 8 0	50 to 33

Table No. XXII,—showing NUMBER of STOCK.

1	2	3	4	5	6	7	8	9	10	11	12	13
Kind of Stock.	Tahsils for Revised Settlement.			Whole district for the year.						Tahsils for 1891-92.		
	Gujrát.	Khárián.	Phália.	1868-69.	1873-74.	1878-79.	1883-84.	1888-89.	1891-92.	Gujrát.	Khárián.	Phália.
Cows, bullocks	86,308	58,114	86,440	322,437	216,452	192,270	268,364	307,636	290,489	103,973	99,791	86,725
Horses ... ... }	7,236	4,280	3,326	9,351	3,687	3,941	3,295 }	4,872	7,125	2,752	2,363	2,010
Ponies ... ... }				5,273	2,031	991	1,022 }					
Donkeys	4,042	4,458	2,784	15,117	7,414	8,896	6,800	14,810	16,476	5,920	5,994	4,562
Sheep and goats	15,525	22,583	14,057	66,443	72,005	77,084	74,415	68,459	90,870	25,442	36,570	28,867
Pigs	...	...	...	...	...	...	...	...	...	...	...	...
Camels	375	466	255	1,272	1,727	1,737	1,182	1,627	1,692	245	992	455
Ploughs	29,361	25,219	18,031	68,971	62,061	40,792	71,215	80,392	82,335	32,040	27,088	22,307
Carts	...	...	...	192	812	70	556	587	647	311	45	291
Boats	...	...	...	205	2,010	48	90	80	77	39	8	30

Table No. XXIII,—showing OCCUPATIONS of MALES.

1	2	3	4	5
No.	Nature of occupations.	Males above 15 years of age.		
		Towns.	Villages.	Total.
1	Total population	14,513	195,758	210,271
2	Occupation specified	14,081	181,107	195,188
3	Agricultural, whether simple or combined ...	3,942	111,992	115,934
4	Civil administration	699	1,909	2,608
5	Army	35	1,597	1,632
6	Religion	456	1,960	2,416
7	Barbers	224	2,570	2,794
8	Other professions	213	1,062	1,275
9	Money-lenders, general traders, pedlars, &c. ...	314	1,438	1,752
10	Dealers in grain and flour	1,031	4,910	5,941
11	Corn-grinders, parchers, &c.	22	60	82
12	Confectioners, green-grocers, &c.	248	227	475
13	Carriers and boatmen	342	2,502	2,844
14	Landowners...	1,524	76,104	77,628
15	Tenants	2,192	30,519	32,711
16	Joint cultivators	26	673	699
17	Agricultural labourers	95	1,514	1,609
18	Pastoral	48	1,230	1,278
19	Cooks and other servants	326	1,522	1,848
20	Water-carriers	195	2,352	2,547
21	Sweepers and scavengers	186	3,516	3,702
22	Workers in reed, cane, leaves, straw, &c. ...	81	3,113	3,194
23	Workers in leather	38	63	101
24	Boot-makers	164	7,517	7,681
25	Workers in wool and pashm	1,621	105	1,726
26	" " silk	...	...	...
27	" " cotton	935	11,823	12,758
28	" " wood	254	3,623	3,877
29	Potters	207	2,704	2,911
30	Workers and dealers in gold and silver	314	1,237	1,551
31	Workers in iron	137	1,739	1,876
32	General labourers	326	2,272	2,598
33	Beggars, fakírs, and the like	858	7,279	8,137

Note.—These figures are taken from Table No. XIIA of the Census Report of 1881.

Table No. XXIIIA,—showing OCCUPATIONS ACCORDING to CENSUS, 1891.

Occupations.	Number of persons. Total.	Males.	Females.
Government ...	12,997	7,972	5,025
Pasture and agriculture ...	447,450	235,091	212,359
Personal service ...	60,824	33,712	27,114
Preparation and supply of material substances ...	170,718	85,956	84,762
Commerce, transport and storage ...	20,957	10,935	10,022
Professional ...	18,228	10,406	7,822
Indefinite and independent ...	29,699	16,442	13,257
Total ...	760,875	400,514	360,361

Table No. XXIV,—showing MANUFACTURES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	Silk.	Cotton.	Wool.	Other fabrics.	Paper.	Wood.	Iron.	Brass and copper.	Buildings.	Dyeing and manufacturing of dyes.	Leather.	Pottery, common and glazed.	Oil-pressing and refining.	Pashmina and shawls.	Carpets.	Gold, silver, and jewellery.	Other manufactures.	Total.
Number of mills and large factories.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Number of private looms or small works.	...	10,417	200	...	1	306	1,117	14	2,655	351	1,580	1,130	499	150	2	255	360	19,091
Number of workmen in large works. Male ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Number of workmen in large works. Female ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Number of workmen in small works or independent artisans.	...	11,619	274	...	6	456	1,513	28	4,959	351	1,585	1,130	499	450	4	255	360	23,489
Value of plant in large works ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Estimated annual outturn of all works in rupees.	...	7,90,957	61,500	...	542	27,699	1,29,744	4,566	1,21,315	29,153	1,96,580	54,240	23,603	2,954	720	1,48,040	38,775	16,30,388

Note.—These figures are taken from the Report on Internal Trade and Manufactures for 1881-82.

Table No. XXVI,—showing PRICES of AGRICULTURAL PRODUCE.

1	2		3		4		5		6		7		8		9		10		11	
	Wheat.		*Barley.*		*Gram.*		*Makki.*		*Jowár.*		*Bájra.*		*Rice.*		*Cotton.*		*Sugar.*		*Ghi.*	
YEAR.	First January.		First January.		First January.		First January.		First January.		First January.		First January.		First January.		First January.		First January.	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1873 ...	21	12	35	0	19	0	27	0	26	0	27	0	9	0	2	4	2	12	1	13
1874 ...	18	0	25	0	24	0	24	0	25	0	23	0	8	0	2	10	3	0	1	14
1875 ...	26	0	43	0	37	0	34	0	32	0	36	0	8	0	2	12	3	2	2	1
1876 ...	23	0	35	0	26	0	30	0	40	0	35	0	8	0	2	4	3	4	1	14
1877 ...	12	0	12	0	14	0	14	0	14	0	14	0	7	0	2	4	2	14	1	11
1878 ...	13	0	21	0	14	0	16	0	16	0	15	0	7	0	3	0	2	4	1	8
1879 ...	13	0	12	0	14	0	16	0	16	0	15	0	7	0	3	0	2	4	1	8
1880 ...	13	0	13	0	15	0	16	0	16	0	15	0	6	0	3	0	2	6	1	8
1881 ...	16	0	26	0	17	0	20	0	20	0	18	0	6	0	2	8	2	4	1	8
1882 ...	20	0	32	0	24	0	26	0	28	0	25	0	6	0	3	0	2	8	1	12
1883 ...	29	0	47	0	27	0	39	0	42	0	42	0	12	0	3	4	3	4	1	15
1884 ...	28	0	39	0	32	0	38	0	40	0	39	0	10	0	3	0	3	1	1	14
1885 ...	32	0	50	0	33	0	37	0	46	0	41	0	10	0	2	10	3	0	1	12
1886 ...	21	0	30	0	26	0	30	0	25	0	28	0	12	0	...	...	...	...	...	...
1887 ...	16	0	26	0	25	0	21	0	21	0	21	0	12	0	...	...	...	...	...	...
1888 ...	13	0	16	0	17	0	17	0	17	0	17	0	12	0	...	...	...	...	...	...
1889 ...	17	0	22	0	20	0	20	0	20	0	18	0	9	0	2	8	...	...	...	...
1890 ...	20	0	32	0	22	0	28	0	28	0	22	0	11	0	2	8	...	...	1	8
1891 ...	18	0	27	0	22	0	16	0	16	0	16	0	11	0	3	0	3	4	1	9
1892 ...	15	0	22	0	20	0	15	0	16	0	15	0	10	0	2	10	3	0	1	6

Table No. XXVII,—showing PRICE of LABOUR.

1	2	3	4	5	6	7	8
		Wages per diem.					
Year.		Skilled.	Unskilled.	Carts per day.	Camels per day.	Donkeys per score per day.	Boats per day.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1868-69	Highest	0 6 0	0 3 0	1 12 0	0 8 0	3 12 0	0 8 0
	Lowest	0 5 0	0 2 0	1 12 0	...	...	...
1873-74	Highest	0 5 0	0 3 0	2 0 0	0 8 0	3 12 0	0 8 0
	Lowest	0 4 6	0 2 6	1 8 0	...	3 0 0	...
1878-79	Highest	0 7 0	0 5 0	2 0 0	0 8 0	3 12 0	...
	Lowest	0 5 0	0 3 0	1 0 0	0 6 0	3 12 0	...
1883-84	Highest	0 7 0	0 3 0	2 8 0	0 8 0	...	0 12 0
	Lowest	0 6 0	0 2 6	1 0 0	...	...	0 8 0
1888-89	Highest	0 8 0	0 3 0	1 0 0	0 8 0	3 2 0	0 8 0
	Lowest	0 5 0	0 2 0	1 0 0	0 6 0	2 8 0	0 6 0
1891-92	Highest	0 8 0	0 3 0	1 0 0	0 8 0	3 2 0	0 8 0
	Lowest	0 5 0	0 2 6	1 0 0	0 6 0	2 8 0	0 6 0

Table No. XXVIII,—showing REVENUE collected.

1	2	3	4	5	6	7	8	9	10
					Excise.				
Year.	Fixed land revenue.	Fluctuating and miscellaneous land revenue.	Tribute.	Local rates.	Spirits.	Drugs.	Stamps.	Total Collections.	Remarks.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1868-69	5,52,273	27,972	...	...	4,828	3,052	37,898	6,27,023	
1869-70	5,54,935	26,606	...	...	5,382	3,346	38,265	6,28,534	
1870-71	5,56,286	32,542	...	...	4,903	3,419	41,226	6,38,376	
1871-72	5,58,099	7,922	...	32,450	8,924	4,830	46,281	6,58,506	
1872-73	5,62,016	4,856	...	38,852	7,571	3,996	54,455	6,71,746	
1873-74	5,64,527	3,306	...	40,218	8,932	2,909	55,781	6,75,673	
1874-75	5,64,589	4,709	...	38,744	7,315	5,100	53,813	6,74,270	
1875-76	5,64,944	6,314	...	38,850	7,793	4,700	60,371	6,82,972	
1876-77	5,66,022	4,614	...	38,860	7,195	5,078	59,782	6,81,551	
1877-78	5,65,961	4,365	...	38,747	6,330	5,066	65,799	6,86,268	
1878-79	5,82,493	6,512	...	67,268	5,947	4,108	65,354	7,31,682	
1879-80	5,86,590	4,530	...	61,219	8,081	3,695	78,933	7,43,048	
1880-81	5,84,852	6,281	...	61,310	9,824	3,708	85,377	7,51,352	
1881-82	5,86,663	6,226	...	61,345	9,578	4,280	81,660	7,49,752	
1882-83	5,88,765	5,547	...	66,768	9,541	4,633	77,436	7,52,690	
1883-84	6,07,610	4,272	...	68,661	9,785	4,872	82,997	7,78,197	
1884-85	6,08,548	3,001	...	71,400	9,272	4,360	84,541	7,81,122	
1885-86	5,99,684	3,406	...	71,237	9,690	4,366	87,559	7,75,942	
1886-87	6,04,256	1,939	...	70,557	9,768	3,972	87,559	7,78,051	
1887-88	6,16,305	3,566	...	70,979	11,131	4,441	1,04,980	8,11,402	
1888-89	6,08,367	4,695	...	71,070	11,717	4,076	63,790	7,63,715	
1889-90	6,07,016	3,617	...	68,178	13,903	4,965	1,02,135	7,99,814	
1890-91	6,05,956	3,623	...	67,993	13,185	4,882	97,123	7,92,762	
1891-92	6,42,598	3,807	...	72,206	15,482	4,866	1,13,474	8,52,433	

Table No. XXIX,—showing REVENUE derived from Land.

1	2	3	4	5	6	7	8	9	10	11	12	13
			FLUCTUATING REVENUE.				MISCELLANEOUS REVENUE.					
PERIOD.	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections).	Revenue of alluvial land.	Revenue of waste lands brought under assessment.	Under advantage revenue.	Total fluctuating revenue.	By enumeration of cattle.	By grazing leases.	Sale of wood from rakhs and forests.	Sajji.	Total miscellaneous revenue.	REMARKS.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Total of 5 years 1868-69 to 1872-73 ...	27,96,911	99,898	16,369	...	...	29,540	17,966	37,871	702	...	70,358	
Total of 5 years 1873-74 to 1877-78 ...	28,44,257	23,139	12,902	...	7	17,359	...	...	...	...	5,780	
1878-79	5,87,727	5,955	2,566	5	...	3,496	...	...	...	...	2,459	
1879-80	5,89,558	4,158	2,145	...	...	2,988	...	...	...	322	1,170	
1880-81	5,86,657	6,087	3,658	32	...	4,535	...	63	...	245	1,552	
1881-82	5,88,761	5,922	2,996	33	...	4,467	...	69	...	385	1,455	
1882-83	5,89,567	5,540	2,451	...	...	4,154	...	123	...	...	1,386	
1883-84	6,09,198	4,240	1,128	53	...	2,248	...	96	...	...	1,992	
1884-85	6,09,328	2,896	324	53	...	1,340	...	100	...	...	1,556	
1885-86	6,09,440	3,268	46	53	...	679	...	146	..	...	2,589	
1886-87	6,07,964	1,823	...	...	...	364	...	150	...	...	1,459	
1887-88	6,06,369	3,329	552	225	...	1,167	...	56	...	...	2,162	
1888-89	6,06,633	4,556	803	150	...	2,258	...	1,243	...	...	2,208	
1889-90	6,08,497	2,694	359	225	...	1,000	...	633	...	...	1,694	
1890-91	6,07,560	3,371	332	300	...	1,558	...	829	...	...	1,813	
1891-92	6,70,975	3,752	94	...	...	1,701	...	821	...	...	2,051	

Table No. XXIX,—showing REVENUE derived from Land—*concluded.*

1	2	3	4	5	6	7	8	9	10	11	12	13
			FLUCTUATING REVENUE.				MISCELLANEOUS REVENUE.					
PERIOD.	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections).	Revenue of alluvial land.	Revenue of waste lands brought under assessment.	Under advantage revenue.	Total fluctuating revenue.	By enumeration of cattle.	By grazing leases.	Sale of wood from rakhs and forests.	Sajji.	Total miscellaneous revenue.	REMARKS.
TAHSIL FIGURES.												
TAHSIL GUJRAT.												
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1888-89	2,74,589	1,278	...	...	...	594	...	...	...	...	684	
1889-90	2,75,048	596	77	...	...	200	...	...	...	...	396	
1890-91	2,74,394	822	112	...	...	512	...	...	...	...	310	
1891-92	3,37,131	816	...	...	...	506	...	...	...	...	310	
TAHSIL KHARIAN.												
1888-89	1,65,151	1,176	315	...	...	671	...	225	...	...	505	
1889-90	1,65,666	614	65	...	...	189	...	97	...	...	425	
1890-91	1,65,626	754	63	...	...	329	...	120	...	...	425	
1891-92	1,65,932	774	6	...	...	84	...	111	...	...	690	
TAHSIL PHALIA.												
1888-89	1,66,893	2,102	488	150	...	993	...	1,018	...	...	1,109	
1889-90	1,67,783	1,484	217	225	...	611	...	536	...	...	873	
1890-91	1,67,540	1,795	157	300	...	717	...	709	...	...	1,078	
1891-92	1,67,912	2,162	88	...	...	1,111	...	711	...	...	1,051	

Table No. XXX,—showing ASSIGNED REVENUE.

1	2	3	4	5	6	7	8	9	10	11	12
	Assigned Revenue.					Detail of Jagirs and Muafis.					
Tahsil.	Jágír and muáfi.	Inams.	Zaildári allowance.	Other assignments.	Total.	In perpetuity.	During maintenance of institution.	During term of Settlement.	During pleasure of Government.	For life.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Gujrát	16,264	3,384	3,619	143	23,410	2,128	4,089	1,567	2,295	6,185	16,264
Phália	21,879	2,044	2,569	20	26,512	17,801	348	121	1,313	2,296	21,879
Khárián	9,874	2,039	2,323	112	14,348	6,361	378	292	1,296	1,547	9,874
Total District	48,017	7,467	8,511	275	64,270	26,290	4,815	1,980	4,904	10,028	48,017

Table No. XXXI,—showing BALANCES, REMISSIONS and TAKAVI.

1	2	3	4	5
	Balance of land revenue in rupees.			
Year.	Fixed revenue.	Fluctuating and miscellaneous revenue.	Reduction of fixed demand on account of bad seasons, deterioration, &c., in rupees.	Takávi advances in rupees.
1868-69	978	...	8,748	625
1869-70	2,604	...	...	470
1870-71	3,178	...	...	1,700
1871-72	2,780	...	...	2,050
1872-73	2,762	...	6	1,925
1873-74	3,405	...	...	3,905
1874-75	3,857	...	...	1,780
1875-76	4,505	...	6	2,265
1876-77	2,739	69	66	845
1877-78	3,708	504	...	845
1878-79	5,911	5,955	...	494
1879-80	5,338	193	...	...
1880-81	2,215	309	...	429
1881-82	2,241	7	...	995
1882-83	1,392	78	...	855
1883-84	1,688	127	...	4,204
1884-85	780	163	...	3,980
1885-86	9,765	116	...	5,002
1886-87	14,368	237	328	12,105
1887-88	2,649	139	239	12,310
1888-89	454	923	...	8,640
1889-90	1,507	252	...	...
1890-91	1,851	55	...	2,240
1891-92	26,526	545	...	4,000

Table No. XXXII,—showing SALES and MORTGAGES of LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	SALES OF LAND.						MORTGAGES OF LAND.						REDEMPTION OF MORTGAGED LANDS.					
	Agriculturists.			*Non-agriculturists.*			*Agriculturists.*			*Non-agriculturists.*			*Agriculturists.*			*Non-agriculturists.*		
PERIOD. DISTRICT FIGURES.	Number of cases.	Area of land in acres.	Purchase money.	Number of cases.	Area of land in acres.	Purchase money.	Number of cases.	Area of land in acres.	Mortgage money.	Number of cases.	Area of land in acres.	Mortgage money.	Number of cases.	Area of land in acres.	Mortgage money.	Number of cases.	Area of land in acres.	Mortgage money.
			Rs.			Rs.			Rs.			Rs.			Rs.			Rs.
Total of six years, 1868-69 to 1873-74.	383	3,009	60,619	...	...	...	2,309	22,947	2,83,830	...	...	...	...	...	...	...	...	...
Total of four years, 1874-75 to 1877-78.	201	1,834	44,254	239	2,451	46,346	420	1,771	47,013	2,406	11,235	3,39,257	124	657	15,919	103	492	14,818
1878-79	37	279	6,853	73	544	13,505	116	444	13,426	577	2,388	82,159	16	90	1,457	52	282	4,412
1879-80	94	552	19,895	88	708	18,503	137	573	19,291	638	3,258	1,05,401	103	449	12,860	15	98	1,818
1880-81	86	527	17,413	109	782	30,399	165	988	30,454	891	3,003	1,06,203	46	242	9,286	138	771	19,886
1881-82	131	685	24,552	118	833	32,714	315	1,154	46,784	635	3,011	1,32,600	188	741	28,127	25	165	3,445
1882-83	94	577	23,225	86	724	34,980	275	1,090	45,991	474	2,457	96,422	180	807	55,037	20	118	1,837
1883-84	67	385	19,434	106	368	28,305	96	619	27,255	551	2,624	1,15,228	33	131	5,490	147	544	20,239
1884-85	97	467	25,774	98	572	31,572	171	750	34,489	411	1,960	1,02,991	73	555	11,062	302	12,125	34,506
1885-86	189	995	29,498	108	1,057	28,553	1,806	2,962	82,747	929	3,422	1,11,460	160	895	20,554	...	...	...
1886-87	183	1,121	39,270	223	640	42,483	1,479	3,392	86,684	2,143	6,445	2,51,612	276	1,116	27,932	...	...	...
1887-88	418	1,887	89,957	531	2,046	89,818	2,453	14,673	1,80,043	4,082	9,842	3,57,968	696	2,832	82,235	...	...	...
1888-89	1,032	998	1,92,866	880	4,173	1,30,967	5,927	11,018	4,96,590	9,844	21,556	6,82,854	1,893	4,619	1,71,642	...	...	...
1889-90	440	1,342	60,957	305	906	50,227	1,953	3,340	2,49,291	3,369	7,323	1,76,140	2,798	2,566	79,291	...	...	...
1890-91	803	3,007	1,79,123	336	1,054	57,107	4,656	12,573	6,76,712	3,339	7,353	3,42,494	4,302	12,646	3,15,343	...	...	...
1891-92	1,356	2,827	1,30,043	561	1,986	76,068	4,591	7,152	5,45,212	5,546	12,717	1,49,796	4,157	7,451	1,75,937	...	...	...

NOTE.—These figures are taken from Statements XXXV and XXXVB. of the Revenue Report up to 1886-87, and from Statements XA. and XB. for succeeding years. No details for transfers by agriculturists and others, and no figures for redemption are available before 1874-75. The figures for earlier years include *all* sales and mortgages. The figures for redemptions of late years include all redemptions.

Table No. XXXIII,—showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
	INCOME FROM SALE OF STAMPS.				OPERATIONS OF THE REGISTRATION DEPARTMENT.							
	Receipts in rupees.		*Net income in rupees.*		*Number of deeds registered.*				*Value of property affected in rupees.*			
YEAR.	Judicial.	Non-judicial.	Judicial.	Non-judicial.	Touching immoveable property.	Touching moveable property.	Money obligations.	Total of all kinds.	Immoveable property.	Moveable property.	Money obligations.	Total value of all kinds.
1887-88	62,279	36,529	55,999	34,933	1,514	2	41	1,659	5,36,995	463	12,783	15,870
1888-89	63,860	37,387	62,473	35,741	1,495	...	32	1,637	5,70,817	...	14,643	22,722
1889-90	68,794	33,341	67,410	31,807	1,287	...	38	1,412	5,44,452	...	17,463	19,830
1890-91	61,603	35,520	60,008	38,814	1,381	...	27	1,499	5,37,709	...	14,869	18,124
1891-92	70,833	42,645	63,317	40,708	2,353	...	31	2,504	8,04,596	...	19,456	20,575

Table No. XXXIII A,—showing REGISTRATION.

1	2	3	4	5	6	7
	Number of deeds registered.					
	1890-91.			1891-92.		
	Compulsory.	Optional.	Total	Compulsory.	Optional.	Total.
Registrar, Gujrát	2	...	2	3	...	3
Sub-Registrar, Gujrát	912	135	1,047	1,383	264	1,746
" Khárián	276	54	330	429	66	533
" Phália	109	11	120	198	10	222
Total of District	1,299	200	1,499	2,013	340	2,504

Table No. XXXIV A,—showing INCOME TAX demand.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	Chapter III A.				Chapter III B.				Chapter III C.				Chapter III D.			
	Original demand.		*Final demand.*		*Original demand.*		*Final demand.*		*Original demand.*		*Final demand.*		*Original demand.*		*Final demand.*	
Year.	Number of assesses.	Amount of tax.	Number of assesses.	Amount of tax.	Number of assesses.	Amount of tax.	Number of assesses.	Amount of tax.	Number of assesses.	Amount of tax.	Number of assesses.	Amount of tax.	Number of assesses.	Amount of tax.	Number of assesses.	Amount of tax.
		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.
1886-87	10	239	10	239	...	...	...	...	...	...	...	...	1,038	18,168	894	15,793
1887-88	10	241	10	241	...	...	...	...	...	...	...	...	1,072	17,789	980	16,548
1888-89	14	378	14	378	...	...	...	...	...	...	...	...	1,192	18,965	1,024	16,510
1889-90	14	436	14	436	...	...	...	...	...	...	...	...	1,075	18,013	1,051	17,433
1890-91	14	416	14	416	...	...	...	...	...	...	...	...	1,168	23,526	1,076	19,511
1891-92	17	428	17	428	...	...	...	...	...	...	...	...	1,296	27,115	1,192	23,010

Table No. XXXV,—showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	Fermented liquors.					Intoxicating Drugs.						Excise revenue from		
		Number of Retail Shops.		*Consumption in gallons.*		*Number of Retail Licenses.*		*Consumption in maunds.*						
Year.	Number of Central Distilleries.	Country Spirits.	European liquors.	Rum.	Country Spirits.	Opium.	Other Drugs.	Opium.	Charas.	Bhang.	Other Drugs.	Fermented Liquors.	Drugs.	Total.
												Rs.	Rs.	Rs.
1877-78	1	16	6	238	1,111	5	5	4$\frac{1}{2}$	2	18	...	6,280	4,905	11,185
1878-79	1	16	5	134	1,146	5	5	6	4$\frac{3}{4}$	26	...	5,935	3,819	9,754
1879-80	1	14	6	19	1,790	5	5	5	4	32	..	8,057	3,611	11,668
1880-81	2	17	5	21	2,056	5	5	9	5	30	...	9,809	3,696	13,505
1881-82	1	16	5	18	1,517	5	5	6	5	29	...	9,578	4,280	13,858
1882-83	1	16	6	8	1,862	5	5	8	6	69	...	9,541	4,663	14,174
1883-84	1	16	5	8	1,707	5	5	6	4$\frac{7}{8}$	60	...	9,785	4,872	14,657
1884-85	1	16	6	129	1,629	5	5	5	4	38	...	9,272	4,360	13,632
1885-86	1	16	6	225	1,533	5	5	6$\frac{3}{4}$	4$\frac{7}{8}$	21$\frac{1}{2}$	...	9,690	4,366	14,056
1886-87	1	16	6	3	1,530	5	5	7$\frac{1}{4}$	3$\frac{3}{4}$	14$\frac{7}{8}$	...	9,768	3,972	13,740
1887-88	1	16	7	10	1,751	19	19	7	3	18$\frac{1}{2}$	...	10,171	4,379	14,550
1888-89	1	17	7	8	1,995	19	19	6$\frac{5}{8}$	4$\frac{1}{2}$	30$\frac{1}{2}$	...	11,633	4,231	15,864
1889-90	1	17	3	176	2,036	19	19	8	6$\frac{1}{4}$	27$\frac{1}{2}$	...	13,903	4,965	18,868
1890-91	1	19	7	106	2,050	19	19	9$\frac{3}{4}$	7	41	...	13,185	4,882	18,067
1891-92	1	19	7	146	2,565	19	19	9$\frac{1}{2}$	5$\frac{1}{2}$	21	...	15,482	4,866	20,348

Table No. XXXVI,—showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11	12
	Annual income in rupees.			Annual expenditure in rupees.							
Year.	Provincial rates.	Miscellaneous.	Total income.	Establishment.	District post and arboriculture.	Education.	Medical.	Miscellaneous.	Public Works.	Total expenditure.	Remarks.
1877-78	...	...	56,655	1,570	1,617	10,005	5,050	1,768	31,735	52,645	
1878-79	...	...	48,795	1,624	1,555	10,777	7,709	1,884	20,362	43,911	
1879-80	64,553	2,164	66,717	1,743	1,435	10,833	7,552	1,271	13,569	36,403	
1880-81	64,463	1,549	66,012	1,675	1,760	12,020	6,413	1,437	15,302	38,607	
1881-82	66,118	4,476	70,594	1,701	1,588	12,105	7,900	1,685	17,790	42,769	
1882-83	Not available.			2,059	1,625	12,347	7,938	1,641	22,688	48,298	
1883-84				1,627	1,509	12,967	10,030	521	20,081	46,735	
1884-85	67,688	5,858	63,546	1,659	1,472	13,317	9,852	1,044	19,588	46,932	
1885-86	53,380	6,966	60,346	1,957	3,445	17,318	10,992	...	14,463	60,863	
1886-87	53,426	11,339	64,765	1,690	2,587	21,705	13,721	...	12,426	60,960	
1887-88	52,595	7,321	59,916	2,540	...	14,357	12,151	...	27,571	68,130	
1888-89	53,987	6,610	60,597	2,715	...	16,370	11,427	...	42,933	84,632	
1889-90	53,791	10,142	63,933	2,431	...	16,372	11,459	...	26,645	68,855	
1890-91	54,573	12,324	66,897	2,322	...	15,891	12,261	...	35,185	86,667	
1891-92	57,101	16,865	73,966	2,379	...	16,704	12,286	...	23,328	71,914	

Table No. XXXVII,—showing PUBLIC SCHOOLS in the GUJRAT DISTRICT.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
	HIGH SCHOOLS.												MIDDLE SCHOOLS.												PRIMARY SCHOOLS.					
	English.						Vernacular.						English.						Vernacular.						Vernacular.					
Year.	*Board.*		*Aided.*		*Unaided.*		*Board.*		*Aided.*		*Unaided.*		*Board.*		*Aided.*		*Unaided.*		*Board.*		*Aided.*		*Unaided.*		*Board.*		*Aided.*		*Unaided.*	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
FIGURES FOR BOYS.																														
1887-88	1	472	...	...	...	...	...	...	...	...	...	...	...	...	1	329	1	102	4	667	...	...	...	...	38	2,404	1	114	...	...
1888-89	1	309	...	...	...	...	...	...	...	...	...	...	...	...	1	373	...	...	4	772	...	...	...	...	43	3,369	1	133	...	...
1889-90	1	285	...	...	...	...	...	...	...	...	...	...	...	...	1	341	1	94	3	713	...	...	...	...	44	3,649	1	125	1	131
1890-91	1	244	...	...	...	...	...	...	...	...	...	...	...	...	1	256	2	279	2	404	...	...	...	...	44	3,365	1	60	1	89
1891-92	1	291	...	...	1	27	...	...	...	...	...	...	...	...	2	498	1	139	1	224	1	255	...	...	45	3,580	1	111	...	...
FIGURES FOR GIRLS.																														
1887-88	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1888-89	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	45	...	...	...	...
1889-90	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	40	...	...	...	...
1890-91	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	96	...	...	...	...
1891-92	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	107	...	...	...	...

Table No. XXXVII A,—showing INDIGENOUS SCHOOLS in the GUJRAT DISTRICT.

1	2	3	4	5	6
	Indigenous Schools for boys.		Indigenous Schools for girls.		
Year.	Shools.	Scholars.	Schools.	Scholars.	Remarks.
1887-88	965	6,184	49	471	
1888-89	515	6,177	5	125	
1889-90	518	7,381	5	101	
1890-91	294	4,591	8	169	
1891-92	502	5,795	10	162	

Table No. XXXVIII,—showing the WORKING of DISPENSARIES in GUJRAT DISTRICT.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
		Number of patients treated.														
		Men.					*Women.*					*Children.*				
Name of Dispensary.	Class of Dispensary.	1887.	1888.	1889.	1890.	1891.	1887.	1888.	1889.	1890.	1891.	1887.	1888.	1889.	1890.	1891.
Gujrát	2nd Class	11,511	9,115	11,050	15,478	14,390	2,791	2,448	3,116	4,897	4,747	4,266	5,112	6,319	8,123	6,778
Jalálpur	Do.	6,038	5,684	6,831	8,336	7,853	2,791	2,922	3,418	4,578	4 ,284	4,228	4,456	5,042	5,790	4,962
Dinga	Do.	4,348	4,251	5,437	5,685	5,345	1,924	1,397	1,732	2,309	1,724	1,624	1,550	1,733	2,334	1,618
Khárián	Do.	2,419	2,699	2,643	3,383	4,068	580	583	678	1,360	1,305	394	336	364	741	1,288
Phália	Do.	2,081	2,397	2,604	4,617	3,424	825	830	1,022	2,033	1,140	788	1,143	1,355	2,454	1,033
Kariánwála	Do.	3,481	2,880	2,865	4,126	3,122	1,238	928	997	1,815	963	1,101	988	1,164	1,598	869
Khohar	Do.	2,604	2,469	2,333	2,425	3,219	1,113	947	881	927	1,334	1,481	1,125	1,120	1,084	988
Kotla	Do.	1,862	2,227	1,119	1,875	2,293	646	615	367	743	748	369	226	265	701	684
Mong	Do.	1,988	2,604	3,050	3,549	3,216	864	978	969	1,217	1,239	1,426	1,231	1,434	1,455	1,379
Kádirabad	Do.	2,568	2,651	3,019	3,544	3,148	700	832	964	973	1,343	247	303	607	580	909
Kunjáh	Do.	4,169	4,090	4,743	6,521	5,216	1,477	1,800	2,124	3,145	2,562	2,145	2,776	3,489	4,039	2,844
Sadullapur	Do.	2,626	2,210	3,210	3,629	3,346	1,846	1,116	1,245	1,396	779	1,112	874	1,361	1,275	392

Table No. XXXVIII,—showing the WORKING of DISPENSARIES in GUJRAT DISTRICT—*concluded.*

		18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
		NUMBER OF PATIENTS TREATED.										EXPENDITURE IN RUPEES.				
		Total Patients.					*In-door Patients.*									
NAME OF DISPENSARY.	Class of Dispensary.	1887.	1888.	1889.	1890.	1891.	1887.	1888.	1889.	1890.	1891.	1887.	1888.	1889.	1890.	1891.
Gujrát	2nd Class	18,571	16,675	20,485	28,498	25,915	1,254	613	734	585	719	2,846	3,648	4,255	4,353	4,120
Jalálpur	Do.	13,057	13,062	15,291	18,704	17,099	31	31	40	77	72	1,195	1,204	1,238	1,211	1,277
Dinga	Do.	7,896	7,198	8,902	10,328	8,717	14	19	59	51	42	707	540	603	599	1,121
Khárián	Do.	3,402	3,618	3,685	5,484	6,661	32	30	25	37	56	950	1,017	906	918	988
Phália	Do.	3,694	4,370	4,981	9,104	5,606	20	10	20	31	31	636	919	952	1,063	949
Kariánwála	Do.	5,820	4,796	5,026	7,539	4,954	24	37	31	55	38	636	571	628	625	793
Khohar	Do.	5,198	4,541	4,334	4,436	5,541	...	...	...	...	3	688	581	622	623	664
Kotla	Do.	2,877	3,068	1,751	3,319	3,725	6	26	...	1	24	622	589	533	542	699
Mong	Do.	4,278	4,813	5,462	6,221	5,834	...	...	...	...	19	687	519	691	753	669
Kádirabad	Do.	3,515	3,786	4,590	5,097	5,400	...	10	7	23	21	603	601	574	618	629
Kunjáh	Do.	7,791	8,666	10,356	13,705	10,622	13	22	26	19	24	843	929	1,074	1,062	1,183
Sadullapur	Do.	5,584	4,200	5,816	6,300	4,517	...	7	18	17	8	751	722	680	790	744

Table No. XXXIX,—showing CIVIL LITIGATION.

1	2	3	4	5	6	7	8	9	10	11
	Number of civil suits concerning.					Total value of suits.				
Year.	Money or moveable property.	Rights in land assessed.	Rights in other immoveable property.	Other suits.	Total.	For money or moveable property.	For rights in land assessed.	For rights in other immoveable property.	Other suits.	Total.
						Rs.	Rs.	Rs.	Rs.	Rs.
1878	5,834	...	...	...	6,495	...	...	...	...	3,92,692
1879	6,512	...	...	...	7,804	...	...	...	...	3,44,332
1880	6,991	...	...	...	8,899	...	...	...	...	4,32,969
1881	5,831	...	...	...	7,541	...	...	...	...	3,17,917
1882	5,869	782	669	520	7,840	2,81,510	23,218	20,225	21,770	3,46,723
1883	5,981	1,093	435	535	8,044	3,14,395	42,473	19,790	16,294	3,92,952
1884	6,027	1,345	205	713	8,290	3,32,918	31,490	9,475	20,166	3,94,049
1885	5,479	810	650	375	7,314	3,08,123	17,439	29,501	7,808	3,62,871
1886	5,907	1,151	668	463	8,189	2,97,190	26,835	22,287	17,007	3,63,319
1887	6,723	1,207	495	445	8,870	3,39,208	1,07,211	49,364	32,193	5,27,976
1888	6,746	1,216	310	411	8,683	3,28,963	3,32,583	25,921	21,132	7,08,599
1889	6,493	1,079	372	414	8,358	3,93,716	1,64,316	9,611	9,276	5,76,919
1890	6,598	858	297	229	7,982	3,40,278	1,00,108	17,895	18,445	4,76,726
1891	7,246	1,070	400	442	9,158	1,95,010	1,26,224	38,332	10,530	3,70,096
1892	7,023	1,060	473	467	9,023	3,93,597	1,75,778	28,682	15,132	6,11,189

Table No. XL,—showing CRIMINAL TRIALS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
		PERSONS DISPOSED OF.								NUMBER OF CASES DISPOSED.				
		Discharged without trial.			On regular trial.		On summary trial.				Summons cases.		Warrant cases.	
YEAR.	Number of persons for disposal.	In consequence of non-appearance of complainant or withdrawal of complaint.	On other grounds.	Acquitted.	Appealable sentence passed.	Non-appealable sentence passed.	Appealable sentence passed.	Non-appealable sentence passed.	Committed or referred.	Enquiries under Chapter XVIII.	Tried regularly.	Tried summarily.	Tried regularly.	Tried summarily.
1882	5,567	2,841	727	480	1,157	131	2	35	32	21	1,597	17	670	14
1883	5,542	2,509	767	818	965	200	...	123	49	27	1,471	70	847	26
1884	5,822	2,310	649	1,040	1,434	212	...	65	68	34	1,531	50	1,019	15
1885	6,458	2,232	1,035	1,062	1,719	137	...	135	48	39	1,378	96	1,062	36
1886	4,652	1,315	786	858	1,398	107	4	50	46	15	923	10	905	27
1887	6,965	1,819	1,356	1,535	1,798	250	...	18	72	11	1,604	1	1,106	10
1888	5,761	1,777	1,283	946	1,589	260	...	22	26	8	1,414	2	993	3
1889	5,738	1,736	1,022	1,175	1,550	161	...	10	40	7	1,426	...	1,053	8
1890	4,818	1,653	744	755	1,499	221	...	...	74	6	1,002	...	1,150	...
1891	5,263	1,853	...	1,665	1,418	186	2	4	41	8	1,408	...	1,077	4

Table No. XLA,—showing PUNISHMENTS INFLICTED.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	PERSONS SENTENCED TO											PERSONS SENTENCED TO FIND OR GIVE		
		TRANSPORTATION.			IMPRISONMENT.			FINE.		WHIPPING.				
					Rigorous.									
YEAR.	Death.	For life.	For a term.	Penal servitude.	With solitary confinement.	Without solitary confinement.	Simple.	With imprisonment.	Without imprisonment.	In addition to other punishment.	In lieu of other punishment.	Sureties of the peace.	Recognizance to keep the peace.	Sureties for good behaviour.
1877	1	1	...	...	...	...	...	...	...	...	...	...	...	...
1878	1	1	...	...	...	...	...	...	...	...	...	...	...	...
1879	...	2	...	...	243	179	9	202	594	6	97	16	76	32
1880	2	1	...	...	269	269	19	378	742	5	72	5	230	46
1881	1	1	...	...	288	217	35	388	1,263	11	117	...	96	73
1882	1	...	...	...	200	180	25	289	814	2	31	...	38	36
1883	5	3	...	...	194	175	21	285	722	3	32	...	41	97
1884	6	2	3	...	244	147	6	320	1,063	9	56	48	...	147
1885	5	3	1	...	323	172	14	401	1,140	12	64	31	262	15
1886	2	3	...	...	322	142	27	391	871	3	24	48	11	114
1887	5	5	1	...	439	208	15	556	1,278	4	25	2	44	55
1888	3	3	...	...	318	164	20	363	951	7	26	68	42	86
1889	6	...	1	...	270	184	26	318	944	...	22	88	21	166
1890	1	2	...	...	288	158	19	339	755	13	27	...	65	208
1891	1	1	...	...	354	157	49	420	354	...	43	...	45	108

Table No. XLA,—showing PUNISHMENTS INFLICTED—*concluded.*

Year.	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
	DETAIL OF PUNISHMENT.															
	FINE.						IMPRISONMENT.									
							Fifteen days and under.		*Six months and under.*		*Two years and under.*		*Above 2 years.*		*Above 7 years.*	
	Rs. 10 and under.	Rs. 50 and under.	Rs. 100 and under.	Rs. 500 and under.	Rs. 1,000 and under.	Above Rs. 1,000.	Rigorous.	Simple.	Rigorous.	Simple.	Rigorous.	Simple.	Rigorous.	Simple.	Rigorous.	Simple.
1877	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1878	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1879	571	191	28	5	1	...	77	7	172	2	146	...	27	...	...	...
1880	834	267	15	4	...	...	111	9	258	10	125	...	24	...	...	...
1881	1,311	285	44	11	...	...	20	5	310	28	164	...	11	...	...	...
1882	852	237	9	4	...	...	22	18	283	7	65	...	10	...	...	...
1883	809	184	10	4	...	...	14	12	194	9	151	...	10	...	...	...
1884	1,142	227	14	...	...	...	13	1	223	4	152	2	6	...	...	...
1885	1,244	281	14	1	1	...	6	...	136	7	202	...	11	...	...	...
1886	975	264	6	17	...	...	29	12	288	15	152	...	17	...	...	...
1887	1,328	456	42	8	...	...	60	2	327	13	257	21	...	...	...	...
1888	1,076	209	23	5	1	...	26	2	238	18	228	...	12	...	...	...
1889	936	302	27	2	1	...	79	5	211	21	230	...	14	...	...	...
1890	795	266	19	11	3	...	11	...	244	19	242	...	22	...	...	...
... ...	769	436	56	12	1	...	38	22	237	27	331	...	8	...	...	...

Table No. XLI,—showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	NUMBER OF CASES INQUIRED INTO.					NUMBER OF PERSONS ARRESTED OR SUMMONED.					NUMBER OF PERSONS CONVICTED.				
NATURE OF OFFENCE.	1887.	1888.	1889.	1890.	1891.	1887.	1888.	1889.	1890.	1891.	1887.	1888.	1889.	1890.	1891.
Rioting or unlawful assembly	11	12	18	6	11	217	116	155	55	94	97	84	125	37	62
Murder and attempts to murder	6	9	8	3	9	10	6	7	4	9	8	6	8	1	3
Total serious offences against the person	84	95	91	74	120	268	229	123	188	182	153	102	76	103	114
Abduction of married women	6	8	5	2	2	11	9	14	3	4	7	5	8	1	2
Total serious offences against property	510	339	427	240	500	236	170	170	102	187	110	95	90	64	91
Total minor offences against the person	2	2	2	2	...	353	278	327	114	147	69	26	26	38	13
Cattle theft	72	93	59	47	81	84	112	67	45	70	43	52	23	24	36
Total minor offences against property	446	442	449	414	524	901	891	907	827	1,139	384	314	287	324	405
Total cognizable offences	1,059	896	998	744	1,161	2,082	1,697	1,690	1,202	1,755	386	618	611	568	690
Rioting, unlawful assembly and affray	14	14	33	10	12	224	122	227	61	98	103	89	181	43	64
Offences relating to marriage	448	416	425	214	326	357	306	242	282	228	36	16	22	18	24
Total non-cognizable offences	3,157	2,783	2,454	1,876	2,484	4,080	3,510	3,510	2,892	1,773	832	765	745	551	488
Grand total of offences	4,291	3,825	3,877	2,885	3,795	6,931	5,742	5,767	4,834	4,282	1,647	1,694	1,754	1,570	1,631

Table No. XLII,—showing CONVICTS in GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
	Number in gaol at beginning of the year.		Number imprisoned during the year.		Religion of convicts.			Previous occupation of male convicts.						Length of sentence of convicts.							Previously convicted.			Pecuniary results.	
Year.	Males.	Females.	Males.	Females.	Muhammadans.	Hindús and Sikhs.	Others.	Official.	Professional.	Service.	Agricultural.	Commercial.	Others.	Under 6 months.	Six months to 1 year.	One year to 2 years.	Two years to 5 years.	Five years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
																								Rs.	Rs.
1877	222	4	748	23	861	99	...	14	...	4	627	...	...	560	239	176	12	8	1	1	59	21	10	14,709	1,929
1878	287	6	740	39	936	91	...	14	...	2	606	...	...	595	285	172	7	5	7	1	68	29	8	16,686	1,550
1879	255	8	474	32	143	9	...	...	...	4	104	5	...	51	34	62	7	5	2	...	18	16	5	15,586	1,330
1880	154	7	617	23	163	22	...	4	...	37	135	4	...	103	22	54	11	6	1	2	11	13	3	14,133	2,104
1881	197	2	581	33	172	15	...	3	...	45	120	7	...	72	45	55	18	6	1	1	18	7	...	14,232	1,297
1882	195	3	443	25	190	14	4	5	...	15	140	5	42	85	40	73	9	1	...	1	37	8	12	13,002	1,499
1883	207	2	410	34	381	42	21	14	...	26	263	21	86	236	68	77	23	2	3	5	48	15	8	12,064	2,558
1884	174	12	453	20	409	47	17	14	...	49	300	14	76	284	68	90	15	5	5	6	49	14	11	12,329	770
1885	164	1	595	18	541	58	14	17	6	34	421	19	57	382	85	110	23	4	4	5	47	19	18	11,524	1,439
1886	171	2	565	15	529	48	3	4	4	53	424	19	61	393	85	71	22	5	3	2	54	16	8	12,031	1,500
1887	199	3	774	20	746	48	...	9	4	63	584	18	96	486	116	117	46	18	6	5	49	22	11	15,143	1,294
1888	260	...	633	17	607	43	...	14	2	79	463	17	58	356	129	120	37	2	3	3	70	13	10	15,134	1,178
1889	245	5	606	27	569	64	...	4	...	92	388	32	90	383	133	85	21	4	1	6	41	17	14	14,205	2,228
1890	214	3	692	17	646	63	...	14	...	165	368	28	117	323	220	88	65	10	2	1	64	21	22	14,341	2,131
1891	175	2	789	21	697	59	...	12	...	89	468	27	139	437	194	101	18	4	1	1	94	11	3	13,407	2,242

Table No. XLIII,—showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10	11
Tahsíl.	Town.	Total Population.	Hindús.	Sikhs.	Jains.	Muhammadans.	Other religions.	Number of houses.	Persons per 100 occupied houses.	Remarks.
Gujrat ...	Gujrát	18,050	4,703	452	...	12,824	71	3,319	543	
	Jalálpur	11,065	3,180	48	...	7,822	15	1,710	647	
	Khanjáh	5,474	1,529	216	...	3,728	4	1,019	186	
Kharian ...	Dinga	5,424	1,921	598	...	2,908	4	936	172	

Table No. XLIV,—showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
Town.	Sex.	Total population by the Census of 1891.	Total births registered during the year.					Total deaths registered during the year.				
			1887.	1888.	1889.	1890.	1891.	1887.	1888.	1889.	1890.	1891.
Gujrat ...	Males ...	9,340	379	396	423	361	274	283	275	255	1,363	498
	Females ...	6,710	314	346	380	287	212	275	297	252	1,118	192
Jalalpur ...	Males ...	5,665	288	240	281	261	202	265	197	222	460	206
	Females ...	5,400	264	253	276	261	183	253	216	200	515	225

Table No. XLV,—showing MUNICIPAL INCOME.

1	2	3	4	5
	Name of Municipality.			
Year.	Gujrát.	Jalálpur.	Kunjáh.	Dinga.
Class of Municipality	II.	III.	III.	III.
	Rs.	Rs.	Rs.	Rs.
1886-87	26,198	8,785	1,604	2,816
1887-88	22,855	8,262	1,605	2,633
1888-89	26,642	7,685	1,524	2,750
1889-90	27,834	8,693	1,786	3,088
1890-91	25,497	7,533	1,748	3,052
1891-92	30,216	8,933	2,226	5,548

Table No. XLVI,—showing DISTANCES.

GUJRAT DISTRICT.

GUJRAT DISTRICT.	Gujrát	Lála Musa	Khárián	Naurangabad	Jhelum	Kunjáh	Mangowál	Phália	Kádirabad	Kothála Shekhán	Soháwa	Ranwál	Jaura	Dinga	Chiliánwála	Mong	Pindi Baha-ud-dín	Ala	Morádwál	Daulatnagar	Kotláh	Jalálpur	Kariánwála	Surakhpur	Naoshera	Khohár	Kathála	Kathála Ferry	Palku Ferry	Pariánwála
Gujrát, *a. b. d. e. f. g.*																														
Lála Musa, *b. d. e. f. g.*	12																													
Khárián, *a. b. d. e. f. g.*	22	10																												
Naurangabad, *b. d. e. g.*	31	19	9																											
Jhelum	33	21	11	2																										
Kunjáh, *c. g.*	7	12	22	31	33																									
Mangowál, *g.*	12	15	23	32	34	6																								
Phália, *a. c. e. g.*	32	29	32	35	37	25	19																							
Kádirabad, *b. e. g.*	40	39	41	46	48	35	29	10																						
Kothála Shekhán, *b. e. g.*	40	36	37	37	39	35	27	10	12																					
Soháwa, *e.*	36	31	30	30	32	30	26	11	17	7																				
Ranwál	23	26	30	36	38	18	12	11	15	21	20																			
Jaura, *f. g.*	17	6	12	16	18	16	24	23	33	29	22	24																		
Dinga, *b. d. e. f. g.*	22	15	14	18	20	17	25	18	28	23	16	18	7																	
Chiliánwála, *f.*	28	19	20	20	22	23	30	20	30	23	16	22	13	6																
Mong, *d. e. g.*	34	27	24	23	25	29	25	16	24	14	7	23	19	12	6															
Pindi Baha-ud-dín, *f.*	34	27	28	26	28	27	31	19	26	16	9	24	21	14	8	3														
Ala, *f.*	40	33	40	30	32	33	37	21	29	17	11	26	27	20	13	7	6													
Morádwál	45	40	37	36	38	39	35	19	23	11	9	30	32	25	19	13	12	6												
Daulatnagar, *e. g.*	12	8	14	23	25	17	21	37	47	46	39	33	16	23	29	35	37	43	48											
Kotláh, *e.*	20	13	13	22	24	25	29	42	52	48	41	38	16	25	29	37	37	44	50	8										
Jalálpur, *c. e. g.*	9	15	24	33	35	16	22	41	51	51	45	34	23	30	36	42	44	59	55	10	17									
Kariánwála, *b. e. g.*	18	19	26	35	37	25	31	49	60	59	51	43	28	34	40	46	48	54	59	13	15	10								
Surakhpur	23	21	36	46	38	30	36	55	64	65	59	48	39	45	51	57	59	65	70	21	25	15	11							
Naoshera	13	29	30	39	41	20	26	45	52	55	49	37	29	35	41	47	49	55	60	16	22	6	10	11						
Khohar	33	21	18	9	11	30	28	26	37	28	21	32	20	13	10	14	17	21	27	32	31	42	44	54	48					
Kathála, *c. d. e. f. g.*	5	17	26	35	37	7	12	32	37	42	38	22	19	24	31	35	39	45	47	18	26	12	21	26	15	45				
Kathalu Ferry	7	19	28	37	39	9	14	34	39	44	40	24	[illegible]	26	[illegible]	[illegible]	41	47	49	20	28	14	23	28	17	47	2			
Palku Ferry	9	21	30	39	41	11	16	36	[illegible]	[illegible]	42	26	23	28	[illegible]	[illegible]	43	50	[illegible]	22	[illegible]	16	25	30	19	49	4	2		
Pariánwála, *b. e. g.*	20	19	24	30	32	13	8	11	18	20	18	6	14	12	17	[illegible]	19	25	27	26	29	29	35	44	33	24	20	20	3	
Shádiwál, *g.*	5	13	23	32	34	4	8	27	37	36	33	19	20	21	27	33	31	37	43	16	23	13	21	28	17	34	4	6	8	Shádiwál.
Sadullapur, *e.*	16	20	28	34	36	10	5	16	22	24	29	9	16	16	23	27	26	32	34	28	28	25	29	36	25	29	15	17	19	Sadullapur.

a. Tahsíls.
b. Police Stations.
c. Police Out-post.
d. Camping-ground.
e. Rest-houses.
f. Railway Station.
g. Post Office.

GAZETTEER

GUJRAT DISTRICT,

1892-93.

SECOND EDITION.